

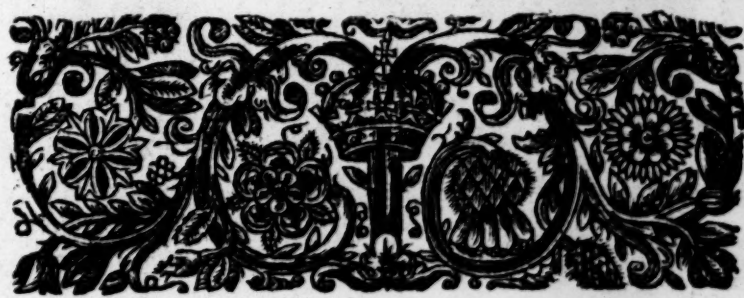
A
RELATION
OF
The Conference

BETWEENE
WILLIAM LAWD,
Then, Lrd. Bishop of S^t. DAVIDS;
NOW,
Lord Arch-Bishop of CANTERBURY:

And Mr. Fisher the Jesuite, by the Command of
KING JAMES of ever
Blessed Memorie.

With an Answer to such Exceptions as
A. C. takes against it.

By the sayd Most Reverend Father in GOD,
WILLIAM,
Lord Arch-Bishop of CANTERBURY.



LONDON,
Printed by Richard Badger, Printer to the PRINCE
HIS HIGHNES.
MDCXXXIX.

RELATION

The Conference

BETWEEN

WILLIAM LAW

Thos. J. Bishop of S. David's

AND

Lord Archbishop of Canterbury

and Mr. F. J. Bishop of S. David's

King of Wales



With an Address to the

By the Rev. Mr. Richard Jones

WILLIAM

Lord Archbishop of Canterbury



Printed by Richard Bayley, Printer to the King
HIS HIGHNESS
THE PRINCE OF WALES



TO HIS MOST
Sacred Majesty,
CHARLES,
BY THE GRACE OF
God, King of *Great Britaine, France and*
Ireland, Defender of the Faith &c.

DREAD SOVERAIGNE:



HIS Tract will need Patronage, as great as may be had, that's Yours. Yet, when I first printed part of it, I presumed not to aske any, but thrust it out at the end of anothers Labours, that it might seem, at least, to have the same Patron, your Royall Father of *Blessed Memory*, as the other Worke, on which this attended, had. But now I humbly beg for it Your Majesties Patronage; And leave withall, that I may declare to Your most Excellent Majestie the Cause why this Tract was then written:

A 2

Why

Why it stay'd so long before it looked upon the light :
 Why it was not then thought fit to go alone, but rather
 be led abroad by the former Worke : Why it comes
 now forth both with Alteration, and Addition :
 And why this Addition made not more haste to the
 Presse, then it hath done.

May 24. 1622

* One of these
Biaſſes is an A-
 verſion from all
 ſuch Truth as
 fittes not our
 Ends, And *Aver-*
ſus à Veritatis
luce, ob hoc luci
veritatis adver-
ſus (ſit) &c.
S. Aug. l. 2. cont.
Adverſariū Le-
gis & Prophet.
 And 'tis an ea-
 ſie Transition,
 for a man that
 is *Averſe* from,
 to become *Ad-*
verſe to the
 Truth.

† In his Epistle
 to the Reader,

The Cause why this Discourse was written, was
 this : I was, at the time of these Conferences with
 Master Fisher, Bishop of S. Davids; And not
 onely directed, but Commanded by my Blessed
 Master King James, to this Conference with
 him. He, ^a when we met, began with a great Protesta-
 tion of seeking the Truth onely, and that for it ſelfe.
 And certainly, Truth, eſpecially in Religion, is ſo
 to be ſought, or not to be found. He that ſeeks it with
 a Roman * Bias, or any * Other, will run Counter,
 when he comes neare it, and not finde it, though he
 come within kenning of it. And therefore I did moſt
 heartily wiſh, I could have found the Ieſuite upon
 that faire way he protested to go. After the Confe-
 rence ended, I went, whither my duty called me, to
 my Dioceſſe; not ſuſpecting any thing ſhould be
 made Publike, that was both Commanded, and acted
 in private. For VV. I. the Publisher of the Rela-
 tion of the firſt Conference with D. VVhite (the
 late Reverend and learned Biſhop of Ely) ^b con-
 feſſes plainly, That Maſter Fisher was ſtraightly
 charged upon his Allegiance, from his Maſteſty
 that then was, not to ſet out, or Publish what
 paſſed

passed in some of these Conferences, till He gave Licence, and untill M. Fisher and they might meet, and agree, and Confirme under their hands, what was said on both sides. He says farther, that^a M. Fisher went to D. White's house, to know what he would say about the Relation, which he had set out. So then, belike M. Fisher had set out the Relation of that Conference, before he went to D. VVhite, to speak about it; And this notwithstanding the Kings restraint upon him, upon his Allegiance. Yet, to D. VVhite 'tis said he went, but to what other End, then to put a Scorne upon him, I cannot see. For he went to his house to know, what he would say about that Relation of the Conference, which he had set out before. In my absence from London, M. Fisher used me as well. For with the same Care of his Allegiance, and no more, ^b hee spread abroad Papers of this Conference, full

• Ibid.

^b These words were in my former Epistle, And A. C. checks at them, in defence of the Jesuite, and sayes: That the Jesuite did not at all so much as in Speech, and much lesse in Papers publish this, or either of the other two Conferences with Dr. White, till he was forc'd unto it by false reports given out to his private disgrace, and the prejudice of the Catholike Cause. Nor then did he spread Papers a' broad, but onely delivered a very few Copies to speciall friends, and this not with an intent to Calumniate the Bishop, &c. A. C. in his Preface before his Relation of this Conference. Truly, I knew of no Reports then given out to the prejudice of the Jesuite's either Person, or Cause; I was in a Corner of the Kingdom, where I heard little: But howsoever, here's a most plaine Confession by A. C. of that which he struggles to deny. He sayes he did not spread Papers. What then? What? Why he did but deliver Copies. Why, but doth not he that delivers Copies (for Instance, of a Libell) spread it? Yea, but he delivered but a very few Copies. Be it so: I doe not say, How many he spread. He confesses the Jesuite delivered some, though very few; And he that delivers any, spreads it abroad. For what can he tell, when the Copies are once out of his power, how many may Copic them out, and spread them farther? Yea, but he delivered them to speciall friends. Be it so too: The more speciall friends they were to him, the lesse indifferent would they be to me, perhaps my more speciall Enemies. Yea, but all this was without an intent to Calumniate me. Well. Be that so too. But if I be Calumniated thereby, his Intention will not helpe it. And whether the Copies, which he delivered, have not in them Calumny against me, I leave to the Indifferent Reader of this Discourse to Iudge.

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enough of partiality to his Cause, and more full of Calumny against me. Hereupon I was in a manner forced to give M. Fisher's Relation of the Conference an Answer, and to publish it. Though for some Reasons, and those then approved by Authority, it was thought fit I should set it out in my Chaplain's Name, R. B. and not in my owne. To which I readily submitted.

There was a Cause also, why at the first, the Discourse upon this Conference stayed so long, before it could endure to be pressed. For the Conference was in May, 1622. And M. Fisher's Paper was scattered and made common, so common, that a Copy was brought to mee (being none of his speciall friends) before Michaelmas. And yet this Discourse was not printed till Aprill, 1624. Now that you may know how this happened, I shall say for my selfe, It was not my Idlenesse, nor my Unwillingnesse to right both my selfe, and the Cause, against the Jesuite, and the Paper, which he had spread, that occasion'd this delay. For I had then Most Honourable VVitnesses, and have some yet living, That this Discourse (such as it was, when A. C. nibled at it) was finished long before I could perswade my selfe to let it come into Publike View. And this was caused partly by my owne Backwardnesse to deale with these men, whom I have ever observed to be great Pretenders for Truth, and Unity, but yet such as will admit neither,

neither, unlesse They and their Faction may prevaile in all; As if no Reformation had beene necessary. And partly because there were about the same time three Conferences held with Fisher. Of these this was the Third; And could not therefore conveniently come abroad into the world, till the two former were ready to leade the way, which till that time, they were not.

And this is in part the Reason also, why this Tract crept into the end of a larger Worke. For since that Worke contained in a manner the substance of all that passed in the two former Conferences: And that this Third in divers points concurred with them, and depended on them, I could not thinke it Substantive enough, to stand alone. But besides this Affinity betweene the Conferences, I was willing to have it passe as silently as it might, at the end of another Works, and so perhaps little to be looked after, because I could not hold it worthy, nor can I yet, of that Great Duty, and Service, which I owe to my Deare Mother, the Church of England.

There is a cause also, why it lookes now abroad againe with Alteration and Addition. And 'tis fit I should give your Majesty an Account of that too. This Tract was first printed in the yeare 1624. And in the yeare 1626. another Jesuite, or the same, under the name of A. C. printed a Relation of this Conference, and therein tooke Exceptions to some Particulars,

Particulars, and endeavoured to Confute some Things deliver'd therein by me. Now being in yeares, and unwilling to dye in the Jesuites debt, I have in this Second Edition done as much for him, and somewhat more. For he did but skip up and downe, and labour to pick a hole, here, and there, where he thought he might fasten, and where it was too hard for him, let it alone. But I have gone thorough with him; And I hope, given him a full Confutation: or at least such a Bone to gnaw, as may shake his teeth, if he looke not to it. And of my Addition to this Discourse, this is the Cause; But of my Alteration of some things in it, this. A. C. his Curiosity to winnow me, made me in a more curious manner fall to sifting of my selfe, and that which had formerly past my Penne. And though (I blesse God for it) I found no cause to alter anything that belonged either to the Substance, or Course of the Conference: Yet somewhat I did finde, which needed better, and cleerer expression; And that I have altered, well knowing I must expect Curious Observers on all hands.

Now, Why this Additionall Answer to the Relation of A. C. came no sooner forth, bath a Cause too, and I shall truly represent it. A. C. his Relation of the Conference, was set out. 1626. I knew not of it in some yeares after. For it was printed among divers other things of like nature, either by M. Fisher himselfe, or his friend A. C.

When

When I saw it, I read it over carefully, and found
my selfe not a little wrong'd in it, but the Church
of England, and indeed the Cause of Religion
much more. I was before this time by Your
Majesties Great Grace, and undeserved favour
made Deane of Your Majesties Chappell
Royall, and a Counsellor of State, and hereby,
as the Occasions of those times were, made too much
a Stranger to my Bookes. Yet for all my Busie
Imployments, it was still in my Thoughts to give
A. C. an Answer. But then I fell into a most
dangerous Feaver; And though it pleased God
beyond all hope to restore mee to health, yet long I
was before I recover'd such strength as might ena-
ble mee to undertake such a Service. And since that
time, how I have beene detained, and in a manner
forced upon other many, various, and Great Oc-
casions, your Majesty knowes best. And how
of late I have beene used by the Scandalous and
Scurrilous Pennes of some bitter men (whom I
heartily beseech God to forgive) the world knowes;
Little Leasure, and lesse Encouragement given me
to Answer a Iesuite, or set upon other Services,
while I am under the Prophets affliction. Psal. 50. 19, 20
50. betweene the Mouth that speakes wicked-
nesse, and the tongue that sets forth deceite,
and slander mee as thicke, as if I were not
their owne Mothers Sonne. In the midst of
these Libellous out-cries against me, some Divines
§ of

* S. Aug. Serm.
 63. De Diver-
 sis, c. 10. Hee
 speakes of
 Christ disput-
 ing in the Tem-
 ple with the
 Elders of the
 Jewes. And they
 heard Christ
 the Essentiall
 Word of the
 Father with
 admiration to
 astonishment,
 yet beleevd him
 not: S. Luk. 2.
 47. And the
 Word then
 spake to them
 by a meanes
 they thought
 not of, namely
 per Filium Dei
 in pueris, by the
 Sonne of God
 himselfe under
 the Vaile of our
 humane nature.

of great Note, and Worth in the Church came
 to mee, One by One, and no One knowing of the
 Others Comming (as to mee they protested) and per-
 swaded with me to Reprint this Conference, in
 my owne Name. This they thought would vindi-
 cate my Reputation, were it generally knowne to be
 mine. I Confesse I looked round about these Men,
 and their Motion; And at last, my Thoughts
 working much upon themselves, I began to perswade
 my selfe, that I had beene too long diverted from
 this necessary Worke. And that perhaps there might
 be In voce hominum, Tuba Dei, in the still voice
 of men, the Loud Trumpet of God, which sounds
 many wayes, sometimes to the eares, and sometimes
 to the hearts of men, and by meanes which they thinke
 not of. And as * S. Augustine speakes, A Word
 of God there is, Quod nunquam tacet, sed non
 semper auditur: which though it be never silent,
 yet is not alwayes heard. That it is never silent, is
 his great Mercy; and that it is not alwayes heard,
 is not the least of our Misery. Vpon this Motion I
 tooke time to deliberate: And had scarce time for
 that, much lesse for the Worke. Yet at last to every
 of these men I gave this Answer. That M. Fisher,
 or A. C. for him, had beene busie with my former
 Discourse, and that I would never reprint that, un-
 lesse I might gaine time enough to Answer that,
 which A. C. had charged a fresh both upon mee,
 and the Cause. While my Thoughts were thus at
 worke,

worke, Your Majesty fell upon the same Thing, and was graciously pleased not to Command, but to VVish me to reprint this Conference, and in mine own Name; And this openly at the Councel-Table in Michaelmas-Terne. 1637. I did not hold it fit to deny, having in all the Course of my service obeyed your Majesties Honourable, and Just Motions, as Commands: But Craved leave to shew what little leasure I had to doe it, and what Inconveniences might attend upon it. When this did not serve to excuse mee, I humbly submitted to that, which I hope was Gods Motion in Your Majesties. And having thus layd all that Concernes this Discourse before your Gracious and most Sacred Majesty, I most humbly present you with the Booke it selfe, which as I heartily pray You to protect, so doe I wholly submit it to the Church of England, with my Prayers for Her Prosperity, and my Wishes that I were able to doe Her better Service.

I have thus acquainted Your Majesty with all Occasions, which both formerly, and now againe have led this Tract into the light. In all which I am a faithfull Relater of all Passages, but am not very well satisfied, who is now my Adversary. M. Fisher was at the Conference. Since that, I finde A. C. at the print. And whether These be two, or but One Jesaite, I know not; since scarce One amongst them, goes under One Name. But

15
A. C. p. 67.

for my owne part (and the Error is not great, if I mistake) I thinke they are One, and that One, M. Fisher. That which induces me to thinke so, is First, the Great Inwardnesse of A. C. with M. Fisher, which is so great, as may well be thought to neighbour upon Identity. Secondly, the Stile of A. C. is so like M. Fishers, that I doubt it was but one and the same hand that moov'd the penne. Thirdly, A. C. sayes expresly That the Jesuite himselte made the Relation of the first Conference with D. VVhite: And in the Title Page of the Worke, That Relation as well as This, is said to be made by A. C. and published by VV. I. Therefore A. C. and the Jesuite are one and the same person, or els one of these places hath no Truth in it.

* Preface to the
Relation of
this Conference
by A. C.

Now if it be M. Fisher himselte, under the Name of A. C. then what needs these * words: The Jesuite could be content to let passe the Chaplaines Censure, as one of his Ordinary persecutions for the Catholicke Faith, but A. C. thought it necessary for the Common Cause to defend the sincerity and Truth of his Relation, and the Truth of some of the Chiefe Heads contained in it. In which Speech give me leave to observe to your Sacred Majesty, how grievously you suffer him, and his Fellowes to be persecuted for the Catholicke Faith, when your poore Subject and Servant, cannot set out a true Copie of a Conference held

held with the Jesuite, jussu Superiorum, but by
 and by the man is persecuted. God forbid I should
 ever offer to perswade a Persecution in any kind,
 or practise it in the least. For to my remembrance,
 I have not given him, or his, so much as course
 Language. But on the other side, God forbid too,
 That your Majesty should let both Lawes and
 Discipline sleepe for feare of the Name of Perse-
 cution, and in the meane time let M. Fisher and
 his Fellowes Angle in all parts of your Domini-
 ons for your Subjects. If in your Grace and Good-
 nesle you will spare their Persons: Yet I humbly
 beseech You see to it, That they be not suffer'd to lay
 either their Weeles, or baite their Hookees, or cast
 their Nets in every streame, lest that Tentation
 grow both too generall, and too strong. I know they
 have many Devices to worke their Ends; But if
 they will needs be fishing, let them use none, but
 * Lawfull Netts. Let's have no dissolving of
 Oathes of Allegiance: No deposing, no killing
 of Kings: No blowing up of States to settle Quod
 Volumus, that which faine they would have in the
 Church: with many other Nets, as dangerous as
 these. For if their Profession of Religion were as
 good, as they pretend it is, if they cannot Compasse
 it by Good Meanes, I am sure they ought not to
 attempt it by Bad. For if they will doe evill,
 that good may come thereof, the Apostle tells
 me, Their Damnation's just, Rom. 3.

* And S. Aug.
 is very full a-
 gainst the use
 of Mala retia,
 unlawfull Nets.
 And saith the
 Fishermen the-
 selves have
 greatest cause
 to take heed of
 them. S. Aug.
 L. de Fide &
 Oper. c. 17.

Rom. 3. 8.

15
Now as I would humbly Beseech Your Majesty
to keepe a serious Watch upon these Fisher-men,
which pretend S. Peter, but fish not with His Net:
So would I not have You neglect another sort of An-
glers in a Shallower Water. For they have some ill
Nets too. And if they may spread them, when,
and where they will, God knowes what may become
of it. These have not so strong a Backe abroad, as
the Romanists have, but that's no Argument to
suffer them to encrease. They may grow to equall
Strength with Number. And Factionous People
at home, of what Sect, or fond Opinion soever they
be, are not to be neglected. Partly, because they are
so Neare. And 'tis ever a dangerous Fire, that
begins in the Bed-straw. And partly because all
those Domesticke Evills, which threaten a Rent
in Church, or State are with far more safety pre-
vented by VVisdome, then punished by Justice.
And would men consider it right, they are far more
beholding to that man, that keepees them from falling,
then to him that takes them up, though it be to set the
Arme or the Leg that's broken in the Fall.

In this Discourse I have no aime to displease
any, nor any hope to please all. If I can helpe on
to Truth in the Church, and the Peace of the
Church together, I shall be glad, be it in any mea-
sure. Nor shall I spare to speake Necessary
Truth, out of too much Love of Peace. Nor thrust
on Vnnecessary Truth to the Breach of that Peace,
which

which once broken is not so easily soder'd againe. And if for Necessary Truths sake onely, any man will be offended, nay take, nay snatch at that offence, which is not given, I know no fence for that. 'Tis Truth, and I must tell it. 'Tis the Gospell, and I must preach it. 1 Cor. 9. And far safer it is in this Case to beare Anger from men, then a VVoe from God. And where the Foundations of Faith are shaken, be it by Superstition or Prophanenesse, he that puts not to his hand, as firmly as he Can to support them, is too wary, and hath more Care of himselfe, then of the Cause of Christ. And 'tis a VVarinesse that brings more danger in the end, then it shunnes. For the Angell of the Lord issued out a Curse against the Inhabitants of Meroz, because they came not to helpe the Lord, to helpe the Lord against the mighty. Judg. 5. I know 'tis a Great ease to let every Thing be as it will, and every man beleewe, and doe as he list. But whether Governors in State or Church doe their duty therewhile, is easily seene, since this is an effect of no King in Israel. Judg. 17.

The Church of Christ upon Earth may bee compared to a Hive of Bees, and that can bee no where so steddily placed in this world, but it will be in some danger. And men that care neither for the Hive, nor the Bees, have yet a great minde to the Honey. And having once tasted the sweet of the Churches Maintenance swallow that for Honey

Honey, which one day will be more bitter then Gall in their Bowells. Now the King and the Priest, more then any other, are bound to looke to the Integrity of the Church in Doctrine and Manners, and that in the first place. For that's by farre the Best Honey in the Hive. But in the second place, They must be Carefull of the Churches Maintenance too, els the Bees shall make Honey for others, and have none left for their owne necessary sustenance, and then all's lost. For we see it in daily and common use, that the Honey is not taken from the Bees, but they are destroyed first. Now in this great and Busie Worke, the King and the Priest must not feare to put their hands to the Hive, though they be sure to be stung. And stung by the Bees, whose Hive and House they preserve. It was King Davids Case (God grant it be never Yours.) They came about mee (saith the Psal. 118.) * like Bees, This was hard usage enough, yet some profit, some Honey might thus be gotten in the End. And that's the Kings Case. But when it comes to the Priest, the Case is alter'd, They come about him like V Vaspes, or like Hornets rather, all sting, and no Honey there. And all this many times, for no offence, nay sometimes for Service done them, would they see it. But you know who said: Behold I come shortly, and my reward is with mee, to give to every man according as his VVorkes shall bee. Revel. 22. And he himselfe is so
* exceeding

Psal. 118. 12.
* Apum Simi-
litudine ardo-
rem notat vespa-
num; Non est
enim in illis
multum roboris
sed mira Ex-
candescencia:
Calv: in Psal.
118.

Revel. 22. 12.

* exceeding great a Reward, as that the manifold stings which are in the World, howsoever they smart here, are nothing when they are pressed out with that exceeding weight of Glory, which shall be revealed: Rom. 8.

* Gen. 15.

Rom. 8. 18.

Now one Thing more let me be bold to Observe to Your Majesty in particular, concerning Your Great Charge, the Church of England. 'Tis in an hard Condition. Shee professes the Ancient Catholike Faith; And yet the Romanist condemnes Her of Novelty in her Doctrine. Shee practises Church Government, as it hath beene in use in all Ages, and all Places, where the Church of Christ hath taken any Rooting, both in, and ever since the Apostles Times; And yet the Separatist condemnes Her for Antichristianisme in her Discipline. The plaine truth is, She is between these two Factions, as betweene two Millstones, and unlesse Your Majesty looke to it, to VVhose Trust She is committed, Shee'll be grownd to powder, to an irreparable both Dishonour, and losse to this Kingdome. And 'tis very Remarkeable, that while both these presse hard upon the Church of England, both of them Crye out upon Persecution, like froward Children, which scratch, and kicke, and bite, and yet crye out all the while, as if themselves were killed. Now to the Romanist I shall say this; The Errors of the Church of Rome are growne now (many of them) very Old. And when Errors are growne by Age, and

* Continuance

* There is no
 other difference
 betweene Vs &
 Rome, then be-
 twixt a Church
 miserably Cor-
 rupted, and hap-
 pily purged. &c.
 Ios. Hall. B. of
 Exon. In his
 Apologeticall
 Advertisement
 to the Reader.
 p. 192. Appro-
 ved by Tho.
 Morton. B.
 then of Cov. &
 Lich. now of
 Duresme. in the
 Letters printed
 by the B. of Ex-
 eter. in his Trea-
 tise called, The
 Reconciler. p. 68
 And D. Field.
 in his Appen.
 to the third part.
 c. 2. where he
 cites Calv. to the
 same purpose L.
 4. Inst. c. 2. §. 11.
 * S. Matth. 15. 14

Continuance to strength, they which speake for the
 Truth, though it be farre Older, are ordinarily
 challenged for the Bringers in of New Opinions.
 And there is no Greater Absurdity stirring this
 day in Christendome, then that the Reformati-
 on of an Old Corrupted Church, will we, nill
 wee, must be taken for the Building of a New.
 And were not this so, we should never be troubled
 with that idle and impertinent Question of theirs:
 VWhere was your Church before Luther?
 For it was just there, where their's is now. * One,
 and the same Church still, no doubt of that. One
 in Substance, but not one in Condition of state
 and purity; Their part of the same Church re-
 maining in Corruption: and Our part of the same
 Church under Reformation. The same Naaman,
 and he a Syrian still, but Leprous with them,
 and Cleansed with us; The same man still. And
 for the Seperatist, and him that layes his Grounds
 for Separation or Change of Discipline, though
 all hee sayes, or can say, be in Truth of Divinity, and
 among Learned Men little better then ridiculous:
 yet since these fond Opinions have gain'd some
 ground among your people; to such among them as
 are wilfully set to follow their blinde Guides,
 thorough thicke and thin, till * they fall into the
 Ditch together, I shall say nothing. But for so
 many of them, as meane well, and are onely misled
 by Artifice and Cunning; Concerning them,
 I shall say thus much only. They are Bells of passing
 good

good mettle and tuneable enough of themselves, and in their owne disposition; and a world of pity it is, that they are Rung so miserably out of Tune, as they are, by them which have gotten power in and over their Consciences. And for this there is yet Remedy enough; but how long there will bee, I know not.

Much talking there is (Bragging, Your Majesty may call it) on both sides. And when they are in their ruffe, they both exceed all Moderation, and Truth too; So farre till both Lips and Penns open for all the World like a Purse without money; Nothing comes out of this, and that which is worth nothing out of them. And yet this nothing is made so great, as if the Salvation of Soules, that Great worke of the Redeemer of the World, the Sonne of God, could not be effected without it. And while the one faction cryes up the Church above the Scripture: and the other the Scripture to the neglect and Contempt of the Church, which the Scripture it selfe teaches men both to honour, and obey: They have so farre endangered the Beliefe of the One, and the Authority of the Other, as that neither hath its Due from a great part of Men. Whereas according to Christs Institution, The Scripture, where 'tis plaine, should guide the Church: And the Church, where there's Doubt or Difficulty, should expound the Scripture; Yet so, as neither the Scripture should be forced, nor the Church so bound up, as that upon Just and farther Evidence,

Shee may not revise that which in any Case hath slipt by Her. What Successe this Great Distemper, caused by the Collision of two such Factions, may have, I know not, I cannot Prophesie. This I know, That the use which Wise men should make of other mens falles, is not to fall with them; And the use, which Pious and Religious men should make of these great Flawes in Christianity, is not to Joyn with them that make them, nor to helpe to dislocate those maine Bones in the Body, which being once put out of Ioynt, will not easily be set againe. And though I cannot Prophesie, yet I feare That Atheisme, and Irreligion gather strength, while the Truth is thus weakned by an Vnworthy way of Contending for it. And while they thus Contend, neither part Consider, that they are in a way, to induce upon themselves, and others, that Contrary Extreame, which they seeme most both to feare, and oppose.

Besides: This I have ever Observed, That many Rigid Professors have turn'd Roman Catholikes, and in that Turne have beene more Iesuited then any other: And such Romanists as have chang'd from them, have for the most part quite leaped over the Meane, and beene as Rigid the other way, as Extremity it selfe. And this, if there be not both Grace, and VVisdome to governe it, is a very Naturall Motion. For a Man is apt to thinke he can never runne farre enough from that, which he once begins to hate; And doth not
Consider

*Consider therewhile, That where Religion Cor-
rupted is the thing he hates, a Fallacy may easily
be put upon him. For he ought to hate the Cor-
ruption which depraves Religion, and to runne
from it: but from no part of Religion it selfe,
which he ought to Love, and Reverence, ought hee
to depart. And this I have Observed farther:
That no One thing hath made Conscientious
men more wavering in their owne mindes, or more
apt, and easie to be drawne aside from the sincerity
of Religion professed in the Church of En-
gland, then the Want of Uniforme and Decent
Order in too many Churches of the Kingdome.
And the Romanists have beene apt to say, The
Houses of God could not be suffer'd to lye so Na-
stily (as in some places they have done) were the
True worship of God observed in them: Or did
the People thinke that such it were. 'Tis true, the
Inward VVorship of the Heart, is the Great
Service of God, and no Service acceptable with-
out it: But the Externall worship of God in his
Church is the Great VVitnesse to the World,
that Our heart stands right in that Service of
God. Take this away, or bring it into Contempt,
and what Light is there left to shine before men,
that they may see our Devotion, and glorifie
our Father which is in Heaven? And to deale
clearely with Your Majesty, These Thoughts
are they, and no other, which have made me labour
sò much, as I have done, for Decency and an*

15
Orderly settlement of the Externall Worship of
God in the Church. For of that which is Inward
there can be no Witnesse among men, nor no Ex-
ample for men. Now no Externall Action in the
world can be Uniforme without some Ceremo-
nies. And these in Religion, the Ancienter they
bee, the better, so they may fit Time and Place.
Too many Over-burden the Service of God;
And too few leave it naked. And scarce any Thing
bath hurt Religion more in these broken Times,
then an Opinion in too many men, That because
Rome had thrust some Vnnecessary, and many Su-
perstitious Ceremonies upon the Church, therefore
the Reformation must have none at all; Not
considering therewhile, That Ceremonies are the
Hedge that fence the Substance of Religion from
all the Indignities, which Prophanenesse and Sacri-
ledge too Commonly put upon it. And a Great
Weaknesse it is, not to see the strength which Cere-
monies (Things weake enough in themselves, God
knowes) adde even to Religion it selfe; But a
farre greater to see it, and yet to Cry Them downe,
all, and without Cboyce, by which their most hated
Adversaries climb'd up, and could not crie up them-
selves, and their cause, as they doe, but by them. And
Divines of all the rest might learne, and teach this
VVisdome if they would, since they see all other
Professions, which helpe to beare downe their Ce-
remonies, keepe up their owne therewhile, and that
to the highest.

*I have beene too bold to detaine Your Majesty so long; But my Griefe to see Christendome bleeding in Dissention, and which is worse, triumphing in her owne Blood, and most angry with them, that would study her Peace, hath thus transported me. For truly it Cannot but grieve any man, that hath Bowells, to see All men seeking, but as S. Paul foretold, Phil. 2. Phil. 2. 11. Their owne things, and not the things which are Jesus Christs. Sua, Their owne surely. For the Gospell of Christ hath nothing to doe with them: And to see Religion so much, so Zealously pretended, and called upon, made but the Stalking-Horse, to shoote at other Fowle, upon which their Ayme is set; In the meane time, as if all were Truth and Holinesse it selfe, no Salvation must be possible, did it lye at their Mercy, but in the Communion of the One, and in the Conventicles of the Other. As if either of these now were, as the Donatists of old reputed themselves, the only men, in whom Christ at his comming to Judgement, should finde Faith. No (saith * S. Augustine: * S. Aug. Epist. 48. and so say I with him) Da veniam, non Credimus. Pardon us, I pray, we cannot beleieve it. The Catholike Church of Christ is neither Rome, nor a Conventicle. Out of that there's no Salvation, I easily Confesse it. But out of Rome there is, and out of a Conventicle too; Salvation is not shut up into such a narrow Conclave. In this ensuing Discourse therefore I have endeavour'd to lay open those wider-Gates of the Catholike Church, confined to no Age, Time, or Place; Nor knowing any Bounds, but
That*

S. Iud. 3.

* 1 S. Pet. 3.
15.

That Faith, which was once (and but once for all)
deliver'd to the Saints. S. Jude 3. And in my pur-
suite of this way, I have searched after, and deliver'd
with a single heart, that Truth which I professe. In the
publishing whereof, I have obeyed Your Majesty,
discharg'd my Duty, to my power, to the Church of
England, * Given account of the Hope that is in
me; And so testified to the world that Faith in
which I have lived, and by God's blessing and favour
purpose to dye; But till Death shall most unfainedly
remaine

Your Majesties most faithfull

SUBJECT, and most

Humble, and Obliged

SERVANT,

VV. CANT.



A
RELATION

Of the Conference betwveene
VVILLIAM LAWD,
Then L. Bishop of S. Davids; now Lord
Arch-Bishop of CANTERBURY;

AND

M. Fisher the Jesuite, by the command of
KING JAMES
Of ever Blessed Memorie:

With an Answer to such Exceptions as
A. C. takes against it.

F The Occasion of this Conference was.

B



He Occasion of this *Third*
Conference you should know
sufficiently. You were an
Actor in it, as well as in
two other. Whether you
have related the two for-
mer truly, appears by
D. White the late Reverend

L. Bishop of Ely his Relation, or Exposition of them.
I was present at none, but this *Third*; of which I
here give the Church an *Account*. But of this *Third*,
whether that were the Cause which you alledge, I
cannot tell. You say,

B

le

S. I.

F. It was observed, That in the second Conference all the Speech was about particular matters; little or none about a continuall, infallible, visible Church, which was the chiefe and onely Point, in which a certaine Lady required satisfaction; as having formerly settled in her minde, That it was not for her, or any other unlearned Persons, to take upon them to judge of Particulars, without depending upon the Iudgement of the true Church.

§. 2.

B. The Opinion of that Honourable Person in this, was never opened to mee. And it is very fit the people should looke to the Iudgement of the Church, before they bee too busie with Particulars. But yet neither ^a Scripture, nor any good Authority denies

^a 1 Cor. 10. 15.

^b *Quis non sine ullo Magistro, aut interprete ex se facile cognoscat & c. Novat. de Trin. c. 23. Et loquitur de Mystério Passionis Christi. Dijudicare est Mensurare & c. Unde & Mens dicitur a Metiendo. Tho. p. 1. q. 79. A. 9. ad 4. To what end then is a mnde, and an understanding given a Man, if he may not apply it to measure Truth? Et διαγοιζα α πο τε διαγοειν. i. ab eo quod considerat, & discernit. Quia discernit inter verum & falsum. Damasc. l. 2. Fid. Orth. c. 22.*

And A. C. himselfe, p. 41. denies not all Iudgement to private men; but sayes they are not so to relie absolutely upon their private Iudgement, as to adventure salvation upon it alone, or chiefly, which no man will deny.

them some moderate use of their owne understanding, and Iudgement, especially in things familiar and evident; which even ^b ordinary Capacities may

as easily understand, as reade. And therefore some Particulars a Christian may judge without depending.

F. This Lady therefore having heard it granted in the first Conference, That there must bee a continuall visible Company ever since Christ, teaching unchanged Doctrine in all Fundamentall Points; that is, Poynts necessary to salvation, desired to heare this confirmed, and prooffe

proofe brought, which was that continuall, infallible, visible Church, in which one may, and out of which one cannot attaine salvation. And therefore having appointed a time of Meeting betweene a B. and me, and thereupon having sent for the B. and me, before the B. came, the Lady and a friend of hers came first to the roome where I was, and debated before me the aforesaid Question, and not doubting of the first part, to wit, That there must be a continuall visible Church, as they had heard granted by D. White, and L. K. &c.

B. What D. White, and L. K. granted, I heard not. But I thinke, both granted a continuall, and a visible Church; neither of them an infallible, at least in your sense. And your selfe in this Relation speake distractedly: For in these few lines from the beginning hither, twice you adde infallible betweene continuall and visible, and twice you leave it out. But this concernes D. W. and he hath answered it.

§ 3.
NUM. 1.

Here A. C. steps in, and sayes, The Iesuite did not speake distractedly, but most advisedly. For (saith he) where he relates, what D. White, or L. K. granted, hee leaves out the word Infallible, because they granted it not; But where he speakes of the Lady, there he addes it, because the Iesuite knew, it was an infallible Church, which she sought to rely upon. How farre the Catholike Militant Church of Christ is infallible, is no Dispute for this Place, though you shall finde it after. But sure the Iesuite did not speake most advisedly, nor A. C. neither, nor the Lady her selfe, if she said she desired to relie upon an Infallible Church. For an Infallible Church denotes a Particular Church, in that it is set in opposition to some other Particular

NUM. 2.
A. C. p. 42.

B 2

Church,

Church, that is not infallible. Now I for my part, do not know what that *Lady* desired to rely upon. This I know, if she desired such a *Particular Church*, neither this *Iesuite*, nor any other is able to shew it her: No not *Bellarmino* himselfe, though of very great ability to make good any Truth, which he

undertakes for the Church of Rome.

† *Veritas vincat necesse est, sive Negantem, sive consentientem &c.*
S. Aug. Epist. 174.
Occultari potest ad tempus veritas, vinci non potest. S. Aug. in Psal. 61.

Lib. 4. De Rom. Pont. Cap. 4. §. 1.
Romana particularis Ecclesia non potest errare in Fide.

† But no strength can uphold an Error against Truth, where Truth hath an able Defendant. Now where *Bellarmino* sets himselfe purposely to make this good, That *the Particular Church of Rome cannot erre in matter of Faith*;

Out of which it followes, That there may be found a *Particular infallible Church*, you shall see what he is able to performe.

NUM. 3.

1. First then, after he hath Distinguished, to expresse his meaning, in what sense the *Particular Church of Rome* cannot erre in things which are *de Fide* of the Faith; he tells us, this *Firmitude* is, because the *Sea Apostolike* is fixed there. And this he saith is most true. * And for prooffe of it, he brings three Fathers to justifie it.

* *Ibid. §. 2.*

^a *Navigare audent ad Petri Cathedram, & Ecclesiam principalem &c. Nec cogitare eos esse Romanos, ad quos Perfidia habere non potest accessum.* Cypr. l. 1. Ep. 3.

1. The first S. *Cyprian*, ^a whose words are, That the *Romanes* are such, as to whom *Perfidia* cannot have access. Now *Perfidia* can hardly stand for Error in *Faith*, or for *Misbelieve*: But it properly signifies malicious Falsehood in matter of *Trust*, and *Action*: not error in *faith*, but in *fact* against the Discipline, and Government of the *Church*. And why may it not here have this meaning in S. *Cyprian*?

NUM. 4.

^b *Bin. Concil. To. 1. p. 152. Edit. Paris. 1636. Baron. Annal. an. 253. 254. 255.*

For the Story there it is this. ^b In the Year 255. there was a *Council* in

Car-

Carthage in the cause of two Schismaticks *Felicissimus*, and *Novatian*, about restoring of *them* to the Communion of the Church, which had lapsed in time of danger from Christianity to Idolatry. *Felicissimus* would admit all even without penance; and *Novatian* would admit none, no not after penance. The Fathers forty two in number went, as the Truth led them, between both Extreames. To this Councell came *Privatus* a knowne Heretick, but was not admitted, because he was formerly *Excommunicated*, and often condemned. Hereupon he gathers his Complicies together, and chooses one *Fortunatus* (who was formerly condemned as well as himselfe) Bishop of Carthage, and set him up against S. *Cyprian*. This done, *Felicissimus* and his Fellowes haste to Rome with Letters Testimoniall from their owne party, and pretend that Twenty five Bishops concurred with them: and their desire was to be received into the Communion of the Romane Church, and to have their new Bishop acknowledged. *Cornelius* then Pope, though their hast had now prevented S. *Cyprian's* Letters, having formerly heard from him, both of them, and their Schisme in *Africke*, would neither heare them, nor receive their Letters. They grew insolent and furious (the ordinary way that Schismaticks take.) Vpon this *Cornelius* writes to S. *Cyprian*; and S. *Cyprian* in this Epistle gives *Cornelius* thanks, for refusing these *African fugitives*, declares their Schisme and wickednesse at large, and encourages him, and all Bishops to maintaine the Ecclesiasticall Discipline, and Censures against any the boldest threatnings of wicked Schismaticks. This is the Story, and in this is the Passage here urged by *Bel-larmine*. Now I would faine know why *Perfidia* (all Circumstances considered) may not stand here in

its proper sense for *cunning* and *perfidious dealing*, which these men, having practised at Carthage, thought now to obtrude upon the Bishop of Rome also, but that he was warie enough not to be overreach'd by Busie Schismatics?

NUM. 5.

2. Secondly, let it be granted that *Perfidia* doth signifie here *Error in faith and doctrine*. For I will not denie, but that among the *African Writers* (and especially S. Cyprian) it is sometimes so us'd; and therefore here perhaps. But then this Priviledge of not erring dangerously in the Faith, was not made over absolutely to the *Romanes*, that are such by birth, and dwelling onely; but to the *Romanes*, *quatales*, as they were such as those first were, whose faith was famous through the world, and as long as they continued such; which at that time it seemes they did. And so S. Cyprian's words seeme to import, *eos esse Romanos*, that the *Romanes* then under Pope Cornelius, were such as the ^b *Apostle* spake of, and therefore to whom at that time (or any time, they still remaining such) *perfidious Misbeliefe* could not be welcome, Or rather indeed *perfidious Misbelievers* or *Schismatics* could not be welcome. For this very phrase *Perfidia non potest habere accessum*, directs us to understand the word in a *Concrete sense*. *Perfidiousnesse* could not get accesse, that is, such *perfidious persons*, Excommunicated out of other Churches, were not likely to get accesse at Rome:

^a *Ego tibi istam scelestam, Scelus, linguam abscindam: Plaut. Amphit. Ex hac enim parte pudor pugnat, illinc petulantia &c. Cic. — Latus plebeio testis amictus Omnis Honos. Nullos comitata est purpura fasces. Lucan. l. 2.*

Or to finde Admittance into their Communion. It is but a *Metonymie* of speech, the *Adjunct* for the *Subject*, A thing very usuall even in elegant ^a *Authours*, and much more in later times, as in S. Cyprian's, when the Latine Language was growne rougher. Now if it be thus understood

understood (I say in the Concrete) then it is plaine, that S. Cyprian did not intend by these words to exempt the Romanes from possibility of Errour, but to brand his Adversaries with a Title due to their Merit, calling them *perfidious*, that is, such as had *betrayed*, or *perverted the Faith*. Neither can wee loose by this Construction, as will appeare at after.

3. But *thirdly*, when all is done, what if it bee no Num. 6.

more than a Rhetoricall Excesse of speech? *Perfidia non potest*, for *non facile potest*, It cannot, that is, it cannot easily; Or what if S. Cyprian doe but *Laudando precipere*, by commending † them to be such, instruct them, that such indeed they ought to bee, to whom *Perfidiousnesse* should not get accesse. Men are very bountifull of their Complements sometimes.

† *Nec cogitare eos esse Romanos, quorum fides Apostolo predicante, &c.*

* Synesius writing to Theophilus of Alexandria, begins * Epist. 67,

thus. ἐγὼ καὶ βέλους, καὶ ἀνάλκην μοι γεία, &c. I both will, and a Divine Necessity lies upon mee, to esteeme it a Law, whatsoever that Throne (meaning his of Alexandria) shall Determine. Nay the Word is *καταζέω* and that signifies to determine like an Oracle, or as in Gods stead. Now, I hope you will say, This is not to be taken *Dogmatically*, it is but the Epistolars *Courtesie* onely. And why not the like here? For the haste which these *Schismaticks* made to Rome, prevented Saint Cyprians Letters: yet Cornelius very carefull of both the Truth and Peace of the Church, would neither heare them, nor receive their Letters,

till hee had written to S. Cyprian. Now this Epistle is S. Cyprian's answer to Cornelius, in which he informes him of the whole truth, and withall gives him thanks for refusing to heare these *African Fugitives*. In which faire way of returning his thanks, if hee make an honourable mention of the

† For so S. Cyprian begins his Epistle to Cornelius. Legi literas tuas frater, &c.

And after: Sed enim lecta alia Epistola tua frater, &c. S. Cyprian. L. 1. Epist. 3.

Romanes

Romanes and their Faith, with a little dash of Rhetorick, even to a *Non potest*, for a *Non facile potest*, 'tis no great wonder.

NUM. 7.

But take which Answer you will of the three; This is plaine, that S. Cyprian had no meaning to assert the unerring Infallibility of either Pope, or Church of Rome. For this is more then manifest, by the Contestation, which after happened betweene S. Cyprian; and Pope Stephen, about the Rebaptization of those, that were Baptized by Hæreticks, For hee

† *Stephanus Frater noster Hæreticorum causam contra Christianos, & contra Ecclesiam Dei asserere conatur. Cyp. ad Pompeianum contra Epist. Stephani Edis. per Erasmus Basil. p. 327.*

* *Stephani fratris nostri obstinatio dura: Ibid: p. 329.* And it would be marked by the Iesuite and his A. C. that still it is *Stephani fratris nostri*, and not *Capitis*, or *summi Pastoris nostri*.

† saith expressly, that Pope Stephen did then not onely maintaine an error, but the very Cause of Hæreticks, and that against Christians, and the very Church of God.

* And after this he chargeth him with Obstinacy and Presumption. I hope this is plaine enough to shew, that S. Cyprian had no great Opinion of the *Romane Infallibility*. Or if he had it, when he writ to *Cornelius*; certainly hee had

chang'd it, when he wrote against Stephen. But I think it was no change, and that when he wrote to *Cornelius*, it was *Rhetoricke*, and no more.

Now if any man shall say, that in this Poynt of Rebaptization, S. Cyprian himselfe was in the wrong Opinion, and Pope Stephen in the right, I easily grant that; But yet that Error of his takes not off his judgement, what he thought of the *Papall* or *Romane Infallibility* in those times. For though afterwards ^a S. Cyprian's Opinion was condemned in a Councell at Rome under *Cornelius*, and after that by Pope Stephen; and after both in the first ^b Councell of Carthage: yet no one word is there in that Councell, which mentions this as an Error, That hee thought Pope Stephen might erre in the faith, while hee proclaimed

^a *Caranza in Concil. Carthag. sub Cornel. sine.*
^b *Can. I.*

claimed he did so. In which, though the particular Censure, which he passed on Pope Stephen, was erroneous (for Stephen erred not in that) yet the Generall which results from it (namely, That for all his being in the Popedome, he might erre) is most true.

2. The second Father which Bellarmine cites, is Num. 9.

S. Ierome:^d His words are: *The Romane Faith commended by the Apostle, admits not such præstigia's, deceits, and delusions into it, though an Angell should preach it otherwise, than it was preach'd at first (and) being armed and fenced by S. Paul's authority, cannot be changed.* Where first, I will not doubt, but that S. Ierome speaks here of the Faith; For the *Præstigia* here mentioned, are afterwards more plainly expressed; For he tels us after,

^a That the Bishop of Rome had sent Letters into the East, and charged Heresie upon Ruffinus: And farther, that Origen's Books

αἱ ἀρχαὶ were translated by him, and delivered to the simple people of the Church of Rome, that by his meanes they might loose the verity of the Faith, which they had learned from the Apostle. There-

fore the *Præstigia* before mentioned were the Cunning Illusions of Ruffinus, putting Origen's Book under the Martyr Pamphilus his name, that so he might bring in Heresie the more cunningly under a name of Credit, and the more easily pervert the Peoples Faith. So, of the Faith he speaks. And secondly, I shall as easily confesse that S. Ierome's speech is most true, but I cannot admit the Cardinal's sense of it. For he imposes upon the word *Fides*. For by *Romana Fides*,

C

the

^a Attamen scito Romanam fidem Apostolicam voce laudatam ejusmodi præstigias non recipere, etiam si Angelus aliter annunciet, quam semel predicatum est, Pauli autoritate munitam non posse mutari. S. Hieron. L. 3. Apol. contra Ruffinum. Tom. 2. Edit. Paris. 1534. fol. 84. K. Peradventure it is here to be read (*ἔτι* jam si) For so the place is more plaine, and more strong, but the Answer is the same.

^a Deinde ut Epistolas contra te ad Orientem mitteret, & cauterium tibi Hæreseos inureret. Diceretq; libros Origenis *αἱ ἀρχαὶ*, à te translato, & simplici Ecclesie Romana plebi traditos, ut fidei veritatem quam ab Apostolo didicerant, per te perderent. S. Hieron. ibid. fol. 85. K.

the *Romane Faith*, he will understand the *Particular Church of Rome*. Which is as much as to say, *Romanos Fideles*, the Faithfull of that Church: And that no wilie Delusions, or Couſenage in matter of Faith can be impoſed upon them. Now hereupon I returne to that of S. Cyprian: If *Fides Romana* muſt ſignifie *Fideles Romanos*, why may not *Perfidia* before ſignifie *Perfidios*? Eſpecially ſince theſe two words are commonly uſed by theſe Writers, as

^a *Qui cum Fidei dux eſſe non po-
tuit, perfidia exiſtat.* S. Cyprian.
L. 1. Epist. 7.

Fidem perfidi &c. Ibid.

*Falti ſunt ex Ovibus Vulpes, ex
fidelibus perfidi.* Optatus. L. 7.

*Quomodo iis proſit quum bapti-
zantur Parentum Fides, quorum
iis non poteſt obſeſſe perfidia.*

S. Aug. Epist. 23. *Quanto po-
tius Fides aliena poteſt conſulere
parvulo, cui ſua perfidia, &c.*
S. Aug. L. 3. de lib. Arbit. c. 23.

Termes^a Oppoſite. And therefore by the *Law of Oppoſition* may interpret each other proportionably. So with theſe great Maſters, with whom 'tis almoſt growne to be, *Quod volumus, rectum eſt*, what we pleaſe, ſhall be the Authours meaning: *Perfidia* muſt ſignifie abſolutely *Errour in Faith*, or *Misbeliefe*: But *Fides* muſt relate to the *Persons*, and ſignifie the *Faithfull of the Romane Church*.

And now I conceive my Answer will proceed with a great deale of Reason. For *Romana Fides*, the *Romane Faith*, as it was commended by the Apoſtle (of which S. Ierome ſpeakes) is one thing, and the *Particular Romane Church*, of which the *Cardinall* ſpeakes, is another. The *Faith* indeed admits not *Preſtigias*, wilie deluſions into it; if it did, it could not be the *Whole and Vndefiled Faith of Chriſt*, which they learned from the Apoſtle. And which is ſo fenced by *Apoſtolicall Authority*, as that it cannot be changed, though an Angell ſhould preach the contrary. But the *Particular Church of Rome* hath admitted *Preſtigias*, diſverſe crafty Conveyances into the *Faith*, and is not fenced, as the *Faith it ſelfe* is. And therefore though an Angell cannot contrary that

that, yet the *bad Angell* hath sowed tares in this. By which meanes *Romana Fides*, though it be now the same it was for the words of the *Creed*; yet it is not the same for the sense of it: Nor for the *super* and *præter-structures* built upon it, or joyned unto it. So the *Romane Faith*, that is, the *Faith* which *S. Paul* taught the *Romanes*, and after commended in them, was all one with the *Catholike Faith of Christ*. For *S. Paul* taught no other than that *One*. And this one can never be changed in, or from it selfe by *Angell* or *Divell*. But in mens hearts it may receive a change; And in particular Churches it may receive a change; And in the particular Church of *Rome* it hath received a change. And yee see *S. Hierome* himselfe confesses, that the *Pope* himselfe was afraid ^b ne perderent, least by this Art of *Ruffinus*, the *People* might loose the verity of the *Faith*. Now that which can be lost, can be changed. For usually Habits begin to alter, before they be quite lost. And that which may be lost among the *People*, may be lost among the *Bishops*, and the rest of the *Clergie* too, if they looke not to it, as it seemes they after did not at *Rome*, though then they did. Nay at this time the whole *Romane Church* was in danger enough to swallow *Origen's Booke*, and all the Errors in it coming under the Name of *Pamphilus*; and so *S. Ierome* himselfe expressly, and close upon the Place cited by *Bellarmino*. For he desires^a *Ruffinus* to change the Title of the Booke (that Error may not be spread under the specious Name of *Pamphilus*) and so to free from danger the *Romane simplicity*. Where, by the way, *Romane unerring Power* now challenged, and *Romane simplicity* then feared, agree not very well together.

^b Ne fidei veritatem quam ab Apostolo didicerant, per te perderent, ut supra.

^a Muta titulum, & Romanam simplicitatem tanto periculo libera. ibid. fol. 84. K.

NUM. IO.

3. The third Father alledged by Bellarmine is ^a S. Gregory Nazianzen. And his words are, that Ancient Rome from of old hath the right Faith, and alwayes holds it, as becomes the City, which is Governesse over the whole World to have an entire faith in, and concerning God.

^a *Vetus Roma ab antiquis temporibus habet rectam Fidem, & semper eam retinet, sicut decet Urbem, qua toti Orbi praesidet, semper de Deo integram fidem habere. Greg. Naz. in Carmine de vita sua. Ante mediam. p. 9. Edit. Paris. 1609.*

Now certainly it became that City very well, to keepe the Faith sound, and entire. And having the Government of a great part of the World then in her power, it became her so much the more, as her Example thereby was the greater. And in S. Gregory Nazianzen's time, Rome did certainly hold both *rectam & integram fidem*, the right, and the whole entire Faith of Christ. But there is nor *Promise*, nor *Prophecy* in S. Gregory, that Rome shall ever so doe. For his words are plaine *semper decet*, it alwayes be-

^b The words in the Greeke, are *ἡ μὲν ἡν ἔκ τε παλαιότερος, καὶ νῦν ἐστὶν εὐσεβέστατος. Hac quidem fuit diu, & nunc adhuc est rectigrada. ἐστὶν, Est; So S. Gregory sayes, but of an ἔσται or a retinebit, he sayes nothing.*

comes that great City to have, and to hold too *integram Fidem* the entire Faith. But at the other *semper*, 'tis ^b *retinet*, that City from of old holds the right faith yet; but he faith not *retinebit semper*, that the

City of Rome shall retaine it ever, no more then it shall ever retaine the Empire of the World. Now it must be assur'd, that it shall ever hold the entire faith of Christ, before we can be assured, That that Particular Church can never *erre*, or be *Infallible*.

NUM. II.

^{*} *Petram opinor per agnominationem nihil aliud, quam inconcusam & firmissimam Discipuli fidem vocavit. In qua, Ecclesia Christi ita fundata & firmata esset, ut non laberetur, & esset inexpugnabilis inferorum portis, in perpetuum manens. S. Cyril. Alex. Dial. de Trin. l. 4. p. 278. Parisiis, An. 1604.*

Besides these, the Cardinall names *Cyrillus*, and *Ruffinus*, but he neither tells us where, nor cites their words. Yet I thinke I have found the most pregnant place in S^{*} *Cyrl*, and that makes clearly against him. For I finde expressly these

thesethreethings. First, that the Church is Inexpugnable, and that the *Gates of Hell* shall never prevaile against it, but that it shall in *perpetuum manere* remaine for ever. And this all Protestants grant. But this, *That it shall not fall away*, doth not secure it from all kinds of error. Secondly, *Bellarmino* quotes *S. Cyril* for the *Particular Romane Church*; and *S. Cyril* speakes not of the *Romane* at all, but of the *Church of Christ*, that is, the *Catholike Church*. Thirdly, that the *Foundation* and firmenesse, which the *Church of Christ* hath, is placed not in, or upon the * *Person*, much lesse the *Successor of S. Peter*; but upon the * *faith*, which by *Gods Spirit* in him he so firmly professed: which is the Common received Opinion both of the *Ancient Fathers*, and the *Protestants*. Vpon this *Rocke*, that is, upon this *faith* will I build my Church. *S. Matth. 16*. So here's all the Good he hath gotten *S. Matth. 16. 18*. by *S. Cyril*, unlesse he can cite some other place of *S. Cyril*, which I believe he cannot.

And for *Ruffinus*, the Place which *Bellarmino* aimes at, is in his Exposition upon the *Creed*: and is quoted in part the Chapter before. But when all his words shall be laid together, they will make no more for *Bellarmino* and his Cause, then the former Places have done. * *Ruffinus* his words then runne thus: *Before I come to the*

* Et ego dico tibi) i. tua Confessione, quâ mihi dixisti, Tu es Christus &c. Dion. Carthus. in S. Mat. 16. 18. Et super hanc Petram) i. Fidei hujus firmitatem & fundamentum. Vel super hanc Petram quam confessus es, i. super Me ipsum Lapidem Angularum &c. Ibid.

NUM. 12.

^b Bellar. L. 4. de Rom. Pont. Cap. 3. §. penult.

^c Illud non importunè commonendum puto, quod in diversis Ecclesiis aliqua in his verbis inveniuntur adjecta. In Ecclesiâ tamen Urbis Romæ hoc non deprehenditur factum. Pro eo arbitror, quod neque Hæresis ulla illic sumpsit exordium, & mos ibi servatur antiquus, eos qui gratiam Baptismi suscepturi sunt, publicè, id est, Fidelium populo audiente, Symbolum reddere: Et utique adjectionem unius saltem Sermonis, eorum qui præcesserunt in Fide, non admittit auditus. In cæteris autem Locis, quantum intelligi datur, propter nonnullos Hæreticos addita quedam videntur, per quæ novella Doctrina sensus crederetur excludi. &c. Ruffin. in Exposit. Symbol. (ut habetur inter Opera S. Cypriani) Prefat. Expos.

Words of the Creed, this I thinke fit to warne you of. That in divers Churches some things are found added to the words (of the Creed.) But in the Church of the City of Rome, this is not found done. And as I thinke, it is, for that no Hæresie did take its rise or beginning there : And for that the old Custome is there observed, Namely, that they which are to receive the grace of Baptisme, doe publikely repeate the Creed in the hearing of the People, who would not admit such Additions. But in other places (as farre as I can understand) by reason of some Hereticks, some things were added, but such as were to exclude the sense of their Novell Doctrine. Now these words make little for Bellarmine who cites them, and much against Ruffinus that uttered them. They make little for Bellarmine. First, because suppose Ruffinus his speech to be true, yet this will never follow : In Ruffinus his time no Hæresie had taken its beginning at Rome : therefore no Hæresie hath had rooting there so many hundred yeares since. Secondly, Bellarmine takes upon him there to proove *That the particular Church of Rome cannot erre.* Now neither can this be concluded out of Ruffinus his words. First, because (as I said before) to argue from *Non sumpsit* to *Ergo sumere non potest* : No Hæresie hath yet begun there ; therefore none can begin there, or spring thence, is an Argument drawne *Ab actu ad Potentiam negativè*, from the Act to the Power of Being, which every Novice in Learning can tell proceeds not *Negatively*. And Common Reason telles every man, 'tis no Consequence to say, Such a thing is not, or hath not beene, Therefore it cannot be. Secondly, because though it were true, that no Hæresie at all did ever take its beginning at Rome, yet that can never proove *that the particular Church of Rome can never erre* (which is the thing in Question.) For suppose that no Hæresie

refie did ever beginne there, yet if any, that began elsewhere, were admitted into that Church, it is as full a prooffe, *That that Church can erre*, as if the *Hærefie* had beene hatched in that Nest. For that Church erres, which admits an *Hærefie* into it, as well as that which broaches it. Now *Ruffinus* sayes no more of the *Romane Church*, then *non sumpsit exordium* no *Hærefie* tooke its beginning there; but that denyes not, but that some *Hæreticall* taint might get in there. And 'tis more then manifest, that the most famous *Hærefies* in their severall Times made their aboade even at *Rome*. And 'tis observable too, that *Bellarmino* cites no more of *Ruffinus* his words then these (*In Ecclesiâ arbis Romæ neque Hæresis ulla sumpsit exordium, & mos ibi servatur antiquus*) as if this were an entire speech, whereas it comes in but as a Reason given of the speech precedent, and as if *Ruffinus* made the Church of *Rome* the great observer of the Customes of the Church, whereas he speaks but of one Particular Custome of *Reciting the Creed before Baptisme*. But after all this, I pray did no *Hærefie* ever begin at *Rome*? where did *Novatianisme* begin? At *Rome* sure. For ^a *Baronius*, ^b *Pamelius*, and ^c *Petavius* doe all dispute the Point, whether that sect was denominated from *Novatianus* the *Romane Priest*, or *Novatus* the *African Bishop*; And they Conclude for *Novatian*. He then that gave that Name, is in all right the Founder, and *Rome* the nest of that *Hærefie*. And there it Continued with a succession^d of Bishops from *Cornelius* to *Calestine*, which is neare upon two hundred yeares. Nay could *Ruffinus* himselfe be ignorant that some *Hærefie* began at *Rome*? No sure. For in this I must challenge him either for his weak memory, or his wilfull error. For *Ruffinus* had not only read *Eusebius* his History, but had beene at the paines to

^a Baron. To. 2.
An. 254. Num.
62.

^b Pamel. in Cy-
prian. Epist. 41.
& 73.

^c Petavius in
Epiphan. Hæres
59.

^d Onuph. in No-
tis ad Plat. in
vita Cornelii.

* *Heretici alii in morem venenatorum serpentum in Asiam, & Phrygiam irrepserunt, & in Romam perueniunt, quorum Dux Florinus.* Euseb. L. 5. cap. 14. And in Ruffinus his Translation, c. 15. And then afterwards c. 19. & 20. *Ἐναντίας δὲ τῶν ἐν Ῥώμῃ τὸν ὑγίῃ τῆς ἐκκλησίας θεσμῶν ἀπαρτίζοντων.* &c. Now this Blastus taught that God was the Author of sin.

to translate him. Now * Eusebius sayes plainly, that some Hereticks spread their venome in Asia, some in Phrygia, and others grew at Rome, and Florinus was the Ring-leader of them. And more clearely after. Irenæus (saith he) directed diverse Epistles against this Florinus, and his fellow Blastus, and condemnes them of

such Heresies, as threw them and their Followers into great Impiety, &c. Those at Rome corrupting the sound Doctrine of the Church. Therefore most manifest it is, that some Heresie had its rise and beginning at Rome. But to leave this slip of Ruffinus, most evident it is, that Ruffinus neither did, nor could account the Particular Church of Rome infallible. For if he had esteemed so of it, he would not have dissented from it in so maine a Point, as is the Canon of the Scripture, as he plainly doth. * For reckoning up the Canonick Bookes, he most manifestly dissents from the Roman Church. Therefore either Ruffinus did not think the Church of Rome was infallible, or els the Church of Rome at this day reckons up more Bookes within the Canon, than heretofore she did. If she do, then she is changed in a maine Point of Faith, the Canon of Scripture, and is absolutely convinced not to be infallible; For if she were right in her reckoning then, she is wrong now; And if she be right now, she was wrong then; And if she do not reckon more now than she did, when Ruffinus lived, then he reckons fewer than she, and so dissents from her; which

^b *Novi, & Veteris Testamenti Volumina &c. sicut ex Patrum Monumentis accepimus. Ruff. in Symb. p. 188. Et hæc sunt quæ Patres intra Canonem conclusæ sunt. Et ex quibus Fidei nostra Assertionis constare voluerunt. Ib. p. 189.*

doubtlesse he durst not have done, had he thought her judgement infallible. Yea, and he sets this marke upon his Dissent besides, ^b That he reckons up the Bookes of the Canon just so, and no otherwise.

* Ruff. in Exposit. Symb. p. 188. In which reckoning he plainly agrees with the Church of England. Art. 6.

Wise, than as he received them out of the Monuments of the Forefathers; And out of which the Assertions of our Faith are to be taken. Last of all, had this place of Ruffinus any strength for the Infallibility of the Church of Rome, yet there is very little reason, that the Pope, and his Clergie should take any Benefit by it.

For S.^c Jerome tells us, That when Ruffinus was angry with him for an Epistle which he writ not, he plainly sent him to the Bishop of Rome, and bid him expostulate with him for the Contumely put upon him, in that he received not his exposition of the Faith, which, said He, all Italy approved: and in that he branded him also, dum nesciret (behind his back) with Heresie.

Si Episcopi Romani est, stultè facis ab eo Exemplar Epistola petere, cui missa non est, &c. Vade porius Romam, & presens apud eum expostula, cur tibi & absenti & innocenti feceris injuriã. Primum, ut non reciperet Expositionem Fidei tuã, quam omnis (ut scribis) Italia comprobavit, &c. Deinde, ut Caeterum tibi Hæreses, dum nescis, inureret. S. Hieron. Apol. 3. advers. Ruffin. fol. 85. K.

Now if the Pope which then was, rejected this Exposition of the Creed made by Ruffinus, and branded him besides with Heresie; his sentence against Ruffinus was Iust, or Unjust. If Unjust, then the Pope erred about a matter of Faith, and so neither He, nor the Church of Rome, infallible. If Iust, then the Church of Rome labours to defend herself by his pen, which is judged Hereticall by her self. So whether it were Iust, or Unjust, the Church of Rome is driven to a hard strait, when she must beg help of him, whom she branded with Heresie, and out of that Tract, which she her self rejected; And so uphold her Infallibility by the Iudgement of a man, who in her Iudgement had erred so foully: Nor may she by any † Law take benefit of a Testimony, which her self hath defamed, and protested against.

† Quum quis se velle personas testium post publicationem repellere facit protestatus. Si quid pro ipso dixerint, eis non creditur. Extra. Tex. & ibi Gloss. c. Presenciam 3. de Testibus.

With these Bellarmine is pleased to name Sixe Num. 13. Popes, which, he saith, are all of this Opinion. But he adds, That these Testimonies will be contemned by the

D

Hereticks.

Bellar. L. 4. de Rõ. Pont. c. 4. §. Adde etiam, Quæ etsi ab Hereticis contemnentur, &c.

Hereticks. Good words I pray. I know whom the Cardinall meanes by *Hereticks* very well. But the best is, His Call cannot make them so. Nor shall I easily contemne *Sixe ancient Bishops of Rome* con-

^b *Nemini in sua causa credendum, nisi conformiter ad Legem Divinam, Naturalem & Canonicam loquatur.* So Io. Gerson, & the Doctors of Paris cited in *Lib. Anon. de Ecclesiastica & Politica Potestate.* c. 16. Ed. Paris. 1612. Now these Popes doe not speak here conformably to these Lawes.

^b *L. 4. de Rom. Pont. c. 3.*

curring in Opinion, if apparent verity in the thing it selfe do not force me to dissent. And in that Case I shall do it without Contempt too. This onely I will say, ^b That *Sixe Popes* concurring in opinion shall have lesse waight with me in their own Cause, than any other

Sixe of the more Ancient Fathers. Indeed could I swallow ^b *Bellarmines* Opinion, That the Popes Iudgement is *Infallible*, I would then submit without any more adoe. But that will never downe with me, unlesse I live till I doate, which I hope in God I shall not.

NUM. 14.

Other Prooves than these *Bellarmino* brings not to prove, that the *Particular Church of Rome* cannot erre in, or from the Faith. And of what force these are to sway any Iudgement, I submit to all indifferent Readers. And having thus examined *Bellarmines* Prooves, That the *Particular Church of Rome* cannot erre in Faith; I now returne to *A. C.* and the Iesuite, and tell them, that no Iesuite, or any other, is ever able to prove any *Particular Church* *Infallible*.

A. C. p. 42.

NUM. 15.

But for the *Particular Church of Rome*, and the Pope with it, erred it hath. And therefore may erre. Erred I say it hath, in the Worship of Images, and in altering Christs Institution in the blessed Sacrament, by taking away the Cup from the People, and diverse other particulars, as shall appeare at [†] after. And as for the Ground, which is presumed to secure this Church from Errour, 'tis very remarkable

[†] S. 33. *Consid.*
7. Num. 5. & 12

remarkable How the ^e Learned Cardinall speaks in this Case. For he tells us, that this Proposition [*So long as S. Peter's Chaire is at Rome, that Particular Church cannot erre in the Faith*] is *verissima*, most true; and yet in the very next words, 'tis *Fortasse tam vera*, peradventure as true as the former (that is) *That*

the Pope when he teaches the whole Church in those things which belong to the faith, cannot erre in any case, what? is that Proposition most true? And yet is it but at a *peradventure* 'tis as true as this? Is it possible any thing should be *absolutely* most true; and yet under a *Peradventure* that it is but as true as another truth? But here without all *Peradventure* neither Proposition is true. And then indeed Bellarmine may say without a *Fortasse*, That this proposition: *The Particular Church of Rome cannot erre, so long as the Sea Apostolike is there*, is as true as this: *The Pope cannot erre, while he teaches the whole Church in those things which belong to the Faith*. For neither of them is true. But he cannot say that either of them is *verissima*, most true, when neither of them hath Truth.

2. Secondly, if the *Particular Church of Rome* NUM. 16. be *Infallible*, and can neither erre in the Faith, nor fall from it, then it is because the *Sea Apostolike* cannot be *transferred from Rome*, but must ever to the consummation of the World, remaine there, and keepe that *Particular Church* from erring. Now to this what sayes Bellarmine? what? why he tells us, ^a That it is a pious, and most probable Opinion to thinke so. And he reckons foure Probabilities, that it shall never be remov'd from Rome. And I will not deny, but some of them are

^e *Romana Ecclesia Particularis non potest errare, persistente Romæ Apostolicâ sede. Propositio hæc est verissima, & fortasse tam vera quam illa prima de Pontifice. L. 4. de Rom. Pont. c. 4. §. 2.* And that first proposition is this: *Summus Pontifex cum totam Ecclesiam docet, in his quæ ad fidem pertinent nullo casu errare potest.* Ibid. c. 3. §. 1.

^a *Pia & probabilissima Sententia est, Cathedram Petri non posse separari à Româ, & proinde Romanam Ecclesiam absolute non posse errare, vel deficere. L. 4. de Rom. Pont. c. 4. §. Quod nihilominus.*

Contraria sententia nec est Hæretica, nec manifestè erronea. L. 4. de Rom. Pont. c. 4. §. At secundum.

NUM. 17.
A.C. p. 42.

faire Probabilities; But yet they are but Probabilities, and so unable to convince any man. Why but then, what if a man cannot thinke as *Bellarmino* doth, but that enforced by the light of his understanding, he must thinke the quite contrary to this, which *Bellarmino* thinks pious, and so probable? What then? Why, then ^b*Bellarmino* himselfe tells you, that the quite contrary Proposition to this, namely, That *S. Peter's Chayre may be severed from Rome, and that thez that Particular Church may erre, is neither Hæreticall, nor manifestly erroneous*. So then, by *Bellarmino's* owne Confession, I am no Hæreticke, nor in any manifest error, if I say (as indeed I doe, and thinke it too) that 'tis possible for *S. Peter's Chaire* to be carried from *Rome*, and that then at least, by his owne argument, that Church may erre.

Now then upon the whole matter, and to returne to *A. C.* If that Lady desired to rely upon a particular infallible Church, 'tis not to be found on earth. *Rome* hath not that gift, nor her *Bishop* neither. And *Bellarmino* (who I thinke was as able as any Champion that Church hath) dares not say, tis either *Heresie*, or a manifest error, to say, That the *Apostolike Sea* may be removed thence, and That Church not only erre in Faith, but also fall quite away from it. Now I for my part have not ignorance enough in me to believe, That that Church which may *Apostatize* at some one time, may not erre at another. Especially since both her erring, and failing may arise from other Causes, besides that, which is mention'd by the *Cardinall*. And if it may erre, 'tis not *Infallible*.

F. The Question was, Which was that Church? A friend of the Ladies would needs defend, That not only the *Romane*; but also the *Greek Church* was right:

B. When

B. When that *Honourable Personage* answered, I was not by to heare. But I presume, He was so farre from granting, that *only the Romane Church* was right, as that He did not grant it right: And that He tooke on him no other Defence of the poore *Greeke Church*, then was according to truth.

§. 4.

F. I told him, That the *Greeke Church* had plainly changed, and taught false in a Poynt of Doctrine concerning the *Holy Ghost*; and That I had hear'd say, that even His *Majestie* should say, That the *Greeke Church* having erred against the *Holy Ghost*, had lost the *Holy Ghost*.

B. You are very bold with His *Majesty*, to relate Him upon Heare-say. My Intelligence serves me not to tell you what His *Majestie* said: But if he said it not, you have beene too credulous to believe, and too suddaine to report it. Princes deserve, and were wont to have, more respect than so. If His *Majestie* did say it, there is Truth in the speech; The error is yours only, by mistaking what is meant by *Loosing the Holy Ghost*. For a *Particular Church* may be said to loose the *Holy Ghost* two wayes, or in two Degrees. 1. The one, when it looses such speciall assistance of that Blessed Spirit, as preserves it from all dangerous Errors, and sinnes, and the temporall punishment, which is due unto them: And in this sense the *Greeke Church* did perhaps loose the *Holy Ghost*: for they erred against Him, they sinned against God, And for this, or other sinnes, they were delivered into another *Babylonish Captivity* under the *Turke*, in which they yet are; and from which, God in his mercy deliver them. But this is rather to be called an Error *circa Spiritum Sanctum*, about the Doctrine

§ 5.

D 3

concerning

concerning the Holy Ghost, then an error against the Holy Ghost. 2. The other is, when it looles not only this assistance, but all assistance *ad hoc*, to this, that they may remaine any longer a *true Church*; and so, *Corinth* and *Ephesus*, and divers other Churches have lost the Holy Ghost. But in this sense the whole *Greeke Church* lost not the Holy Ghost. For they continue a true Church in the maine substance, to and at this day, though erroneous in this Poynt, which you mention, and perhaps in some other too.

F. *The Ladies friend*, not knowing what to answer, called in the Bishop, who sitting downe first, excused himselfe as one unprovided, and not much studied in *Controversies*; and desiring that in Case he should faile; yet the Protestant Cause might not be thought ill of.

§. 6.

B. This is most true. For I did indeed excuse my selfe, and I had great reason so to doe. And my Reason being grounded upon *Modestie* for the most part, there I leave it. Yet this it may be fit, others should know, that I had no information where the other Conferences brake off; no instruction at all what should be the ground of this third Conference; nor the full time of foure and twenty houres to bethinke my selfe. And this I take upon my Credit is most true: whereas you make the sitting of these, and the like *Questions* to the very *Branne* your daily work, and came thoroughly furnished to the businesse, and might so leade on the Controversie to what your selfe pleased, and I was to follow as I could. * *S. Augustine* said once, *Scio me invalidum esse*, I know I am weake, and yet he made good his Cause. And so perhaps may I against you. And

* *De util. Cre-*
den. c. 2.

And in that I prefer'd the Cause before my particular credit, that which I did, was with *modesty*, and according to *Reason*. For there is no *Reason* the waight of this whole Cause should rest upon any one particular man. And great *Reason*, that the personall Defects of any man should presse himselfe, but not the Cause. Neither did I enter upon this Service, out of any forwardnesse of my owne, but commanded to it by *Supream Authority*.

F. *It having an hundred better Schollers to maintaine it than he. To which I said, there were a thousand better Schollers than I to maintaine the Catholike Cause.*

B. In this I had never so poore a Conceit of the *Protestants Cause*, as to thinke, that they had but an hundred better than my selfe to maintaine it. That which hath an hundred, may have as many more, as it pleases God to give, and more than you. And I shall ever bee glad, that the *Church of England* (which, at this time, if my memory reflect not amisse, I named) may have farre more able Defendants, than my selfe. I shall never envie them, but rejoyce for Her. And I make no Question, but that if I had named a thousand, you would have multiplied yours into ten Thousand, for the *Catholike Cause* (as you call it.) And this Confidence of yours hath ever beene fuller of noyse than Proofs. But you proceed.

§. 7.

F. *Then the Question about the Greeke Church being proposed, I said as before, That it had erred.*

B. Then

S. 8

B. Then I thinke the *Question* about the *Greeke Church* was proposed. But after you had with confidence enough not spared to say, That what I would not acknowledge in this Cause, you would wring, and extort from me; then indeed you said as before; that it had erred: And this no man denied. But every *Error* denies not *Christ*, the *Foundation*; or makes *Christ* denie it, or thrust it from the *Foundation*.

F. The *Bishop* said, That the *Error* was not in *Point Fundamentall*.

S. 9.
NUM. 1.

* Non ex Filio,
sed Spiritum Fi-
lii esse dicimus.
Damascen. L. 1.
Fid. Orth. c. 11.
Et Patris per
filium. Ibid.

B. I was not so peremptory. My speech was, That diverse Learned men, and some of your owne, were of opinion, That (as the *Greeks* expressed themselves) it was a *Question* not simply *Fundamentall*. I know, and acknowledge that *Error* of denying the *Procession* of the *Holy Ghost* from the *Sonne*, to be a grievous error in *Divinity*. And sure, it would have grated the *Foundation*, if they had so denied the *Procession* of the *Holy Ghost* from the *Sonne*, as that they had made an inequality betweene the *Persons*. But since their forme of speech is, * That the *Holy Ghost* proceeds from the *Father* by the *Sonne*, and is the *Spirit* of the *Sonne*, without making any difference in the *Consubstantiality* of the *Persons*; I dare not denie them to bee a true Church for this; though I confesse them an *Erroneous* Church in this *Particular*.

NUM. 2.

Now that diverse learned men were of Opinion, That *à Filio*, & *per Filium*, in the sense of the *Greeke Church*, was but a *Question in modo loquendi*,
in

in manner of speech, ^b and therefore not Fundamentall, is evident. ^c The Master, and his Schollers agree upon it. The Greeks (saith he) confesse the Holy Ghost to bee the Spirit of the Son, with the Apostle, Galat h. 4. and the Spirit of truth, S. Iohn 16. And since Non est aliud, it is not another thing to say; The Holy Ghost is the Spirit of

the Father, and the Sonne, then that He is, or proceeds from the Father, and the Sonne, in this They seeme to agree with us in eandem Fidei sententiam, upon the same Sentence of Faith, though they differ in words. Now in this cause, where the words differ, but the Sentence of Faith is the same, ^d penitus eadem, even altogether the same, Can the Point be fundamentall? You may make them no Church (as ^e Bellarmine doth) and so deny them salvation; which cannot be had out of the true Church; but I for my part dare not so do. And Rome in this Particular should be more moderate, if it be but because this Article (Filióq;) was added to the Creed, by her selfe. And 'tis hard to adde, and Anathematize too.

^b Pluralitas in Voce, salvata unitate in re, non repugnat unitati Fidei. Durand. Lib. 3. d. 25. q. 2.

^c Magist. 1. Sent. d. 11. D. Sanè sciendum est, quòd licet in presenti Articulo a nobis Graci verbo discordent, tamen sensu non differunt, &c. Bandinus L. 1. de Trin. d. 11. & Bonavent. in 1 Sent. d. 11. A. 1. q. 1. S. 12. Licet Gracis insensissimus, quum dixit Gracos objicere curiositatem Romanis, addendo (Filióq;) Quia sine huius Articuli professione salus erat; non Respondet negando salutem esse, sed dicit tantum opportunam fuisse Determinationem propter periculum. Et postea, S. 15. Sunt qui volunt sustinere opinionem Gracorum, & Latinorum, distinguendo duplicem modum Procedendi.

Sed fortè si duo sapientes, unus Gracus, alter Latinus, uterque verus amator Veritatis, & non propriæ dictionis &c. de hac visâ contrarietate disquirerent, pateret utique tandem ipsam Contrarietatem non esse veraciter realem, sicut est Vocalis. Scotus in 1. Sent. d. 11. q. 1. Antiquorum Gracorum à Latinis discrepantia in voce potius est, & modo explicandi Emanationem Sp. S. quàm in ipsâ re. &c. Iodocus Cliftoveus in Damasc. L. 1. Fid. Orth. c. 11. Et quidam ex Gracis concedunt, quòd sit à Filio, vel ab eo profluat. Thom. p. 1. q. 36. A. 2. C. Et Thomas ipse dicit, Sp. S. procedere mediâtè à Filio. ib. A. 3. ad 1. saltè m ratione Personarum Spirantium.

Respondeo cum Bessarione, & Gennadio, Damascenum non negasse Sp. S. procedere ex Filio, quòd ad rem attinet, quum dixerit Spiritum esse Imaginem Filii, & per Filium, sed existimasse tutius dici per Filium, quàm ex Filio, quantum ad modum loquendi, &c. Bellarm. L. 2. de Christo c. 27. S. Respondeo igitur. Et Toller. in S. Iohn 15. Ar. 25. & Lutheran. Resp. ad Resp. 2. Ieremia Patriarcha.

^d Eadem penitus Sententia, ubi supra, Cliftov. ^e Bellarm. 4. de Notis Eccl. cap. 8. S. Quod autem apud Gracos.

NUM. 3.

^a Lib. 3. cont.
Heref. fol. 93. A.
Vt videant hi, qui
facile de herefi
pronuntiant, quā
facile etiam ipsi
errent: Et intel-
ligant, non esse
tam leuiter de
Herefi censendū.
&c. In verbo
(Beatitudo.)
^b Iunius Anim-
ad. in Bellar. cont.
 2. L. 3. c. 23.

It ought to be no easie thing, to condemne a man of *Herefie*, in *foundation of faith*; much lesse, a Church; least of all, so ample and large a Church as the *Greeke*, especially so, as to make them *no Church*. *Heaven Gates* were not so easily shut against multitudes, when *S. Peter* wore the *Keyes* at his owne girdle. And it is good counsell, which ^a *Alphonfus à Castro*, one of your owne, gives; *Let them consider that pronounce easily of Herefie, how easie it is for themselves to erre*. Or if you will pronounce, consider what it is that separates from the Church simply, and not in part only. I must needs professe, that I wish heartily, (as well as ^b others,) that those distressed men, whose Crosse is heauie already, had beene more plainly, and moderately dealt withall, though they thinke a diuerse thing from us, then they have beene by the *Church of Rome*. But hereupon you say you were forc'd,

F. *Whereupon I was forced to repeate what I had formerly brought against D. White, concerning Points Fundamentall.*

§. 10.
 NUM. 1.

B. Hereupon it is true, that you read a large Discourse out of a Booke printed, which, you said, was yours, The Particulars (all of them at the least) I do not now remember, nor did I then approve. But

* F. First righting the Sentence of *S. Austine*: *Ferendus est Disputator errans. &c.* Here *A. C.* p. 44. tells us very learnedly, that my corrupt Copy hath *righting* instead of *reading* the Sentence of *S. Austine*. Whereas I here use the word *righting*, not as it is opposed to *reading* (as any man may discern *A. C.* palpably mistakes) but for *doing right* to *S. Austine*. And if I had meant it for *writing*, I should not have spelled it so.

if they be such, as were formerly brought against Doctor *White*, they are by him formerly answered. The first thing you did, was the * *righting* of *S. Augustine*: which Sentence I doe not at all remember was so much

much as named in the Conference, much lesse was it stood upon, and then righted by you. Another place of *S. Augustine* indeed was (which you omit ;) But it comes after, about *Tradition*, to which I remit it. But now you tell us of a great Proove made out of this † Place : For these words of yours containe two Propositions : One, *That all Poynts defined by the Church are Fundamentall* ; The other, *That this is proved out of this Place of S. Augustine*.

† By which is proved, That all poynts Defined by the Church are Fundamentall.

1. For the first, *That all Poynts defined by the Church are fundamentall* : It was not the least meanes, by which *Rome* grew to her Greatnesse, to blast every Opposer she had with the name of *Hereticke*, or *Schismaticke*; for this served to shrivel the credit of the Persons. And the Persons once brought into contempt, and ignominie, all the good they desired in the Church, fell to dust, for want of creditable Persons to backe, and support it. To make this Proceeding good in these later yeares, this Course (it seemes) was taken. The Schoole, that must maintaine (and so they doe) *That all Points Defined by the Church, are thereby* ^a *Fundamentall* ^b *necessary to be believed*, ^c *of the substance of the Faith*, and that, though it be determined quite ^d *Extra Scripturam*. And then ^e leave the wise, and active Heads to take order, that there be strength enough ready to determine what is fittest for them.

NUM. 2.

^a Your owne word.

^b *Inconcussa fide ab omnibus.* Thom. 2. 2. e. q. 1. Art. 10. C.

^c *Secus 1. Sent. d. 11. q. 1.*

^d *Ecclesia Voces etiam extra Scripturam.* Stap. Relect. Con. 4. q. 1. Ar. 3. *Qua maturo judicio definivit &c. Solidum est, & etiam si nullo Scripturarum, aut evidenti, aut probabili testimonio confirmaretur, ibid.*

^e *Et penes Cercopes Victoria sit, Greg. Naz. de Differen. vna. Cercopes. 1. Astutos, & veteratoria improbitatis Episcopos, qui artibus suis ac dolis omnia Concilia perturbabant. Schol. ib.*

But since these men distinguish not, nor you, betweene the *Church in generall*, and a *Generall Councell*, which is but her *Representation*, for Determinations

NUM. 3.

E 2

of

of the Faith, though I be very slow in sifting, or opposing what is concluded by Lawfull, Generall, and consenting Authority, though I give as much as can justly be given to the Definitions of Councils truly Generall: nay, suppose I should grant (which I doe not) *That Generall Councils cannot erre*; yet this cannot downe with me, *That all Poynts even so defined are Fundamentall*. For *Deductions* are not prime, and native *Principles*; nor are *Superstructures*, *Foundations*. That which is a *Foundation for all*, cannot be one, and another, to different Christians in regard of it selfe; for then it could be no common *Rule* for any, nor could the soules of men rest upon a *shaking foundation*. No: If it be a true *Foundation*, it must be *common to all*, and *firme under all*; in which sense the *Articles of Christian Faith are Fundamentall*. And ^e *Irenaeus* layes this for a ground, That the whole Church (howsoever dispersed in place) speakes this with one mouth *He, which among the Guides of the Church is best able to speake, utters no more then this; and lesse then this, the most simple doth not utter*. Therefore the Creed (of which he speakes) is a *common, is a constant Foundation*. And an *Explicite faith* must be of this, in them which have the use of Reason; for both Guides and simple people, All the Church *utter* this.

^e Quum enim una & eadem fides sit, neq; is qui multum de ipsa dicere potest, plusquam oportet, dicit; neque qui parum, ipsam imminuit. Iren. L. 1. advers. haeres. c. 3.

Num. 4.

Now many things are defined by the Church, wch are but *Deductions* out of this: which, (suppose them deduced right) *move far from the Foundation*; without which *Deductions* explicitly believed, many millions of Christians go to Heaven; and cannot therefore be *Fundamentall in the faith*. True *Deductions* from the *Article* may require necessary believe, in them which are able, and do go along with them from the Principle to the Conclusion. But I do not see, either that the *Learned* do make them necessary to *all*, or any reason, why

why they should. Therefore they cannot be *Fundamentall*; & yet to some mens Salvation they are necessary.

Besides, that which is *Fundamentall* in the Faith of Christ, is a *Rocke immoveable*, and can never be

NUM. 5.

varied. Never^a. Therefore, if it be *Fundamentall* after the Church hath defined it, it was *Fundamentall* before the Definition; els it is *moveable*; and then no Christian hath where to rest. And if it be *immoveable*, as^b indeed it is, no Decree of a Councell, be it never so Generall, can alter *immoveable Verities*, no more than it can change *immoveable Natures*. Therefore if the Church in a Councell define any thing, the thing defined is not *Fundamentall*, because the Church hath defined it; nor can be made so by the Definition of the

^a Resolutio Occhami est, quod nec tota Ecclesia, nec Concilium Generale, nec summus Pontifex potest facere Articulum, quod non fuit Articulus. Sed in dubiis propositionibus potest Ecclesia determinare, an sint Catholicae, &c. Tamen sic determinando non facit quod sint Catholicae, quum prius essent ante Ecclesiae Determinationem, &c. Almain. in 3. D. 25. Q. 1.

^b Regula Fidei una omnino est, scilicet illa immobilis, & irreformabilis. Tertul. de Virg. vel. cap. 1. In hac fide, &c. Nihil transmutare, &c. Athan. Epist. ad Iovin. de fide.

Church, if it be not so in it selfe. For if the Church had this power, she might make a New Article of the Faith, ^cwhich the Learned among your selves deny: For the Articles of the Faith cannot increase in substance, but onely in Explication^d. And for this, I'll be

^c Occham. Almain. in 3. Sens. D. 25. q. 1.
^d Thom. 2. 2. q. 1. Ar. 7. C.

judg'd by Bellarmine, ^ewho disputing against Amb. Catharinus about the certainty of Faith, tels us, That Divine Faith hath not its certainty, because 'tis Catholicke, .i. common to the whole Church; but because it builds on the Authority of God, who is Truth it self, and can neither deceive, nor be deceived. And he addes, That the Probation of the Church can make it known to all, that the Object of Divine Faith is revealed from God, and therefore certaine, and not to be doubted; but the Church can adde no certainty, no firmnesse to the word of God revealing it.

^e Fides Divina non ideo habet certitudinem, quia toti Ecclesiae communis est: sed quia nittur Autoritate Dei, qui nec falli, nec fallere potest, quum sit ipsa Veritas. L. 3. de Justif. c. 3. S. Quod vero Concilium.

Probatio Ecclesiae facit ut omnibus innotescat Objectum (Fidei Divina) esse revelatum a Deo, & propter hoc certum & indubitatum; non autem tribuit firmitatem verbo Dei aliquid revelantis. Ibid. S. At inquit.

Nor

NUM. 6.

* Scotus in 1.

Sent. D. 11. q. 1.

Nor is this hard to be farther proved out of your owne Schoole; For ^a Scotus professeth it in this very particular of the Greeke Church: If there be (saith he) a true reall difference betweene the Greekes and the Latines, about the Point of the Procession of the Holy Ghost, then either they, or we be verè Hæretici, truly and indeed Hereticks. And he speakes this of the old Greekes, long before any Decision of the Church in this Controversie: For his instance is in S. Basil, and Greg. Nazianz. on the one side, and S. Ierome, Augustine, and Ambrose, on the other. And who dares call any of these Hereticks? is his challenge. I deny not, but that Scotus adds there, That howsoever this was before, yet *ex quo*, from the time that the Catholike Church declared it, it is to be held, as of the substance of Faith. But this cannot stand with his former Principle, if he intend by it, That whatsoever the Church defines, shall be *ipso facto*, and for that Determination's sake Fundamentall. For if before the Determination (supposing the Difference reall) some of those Worthies were truly Hereticks, (as he confesses) then somewhat made them so. And that could not be the Decree of the Church, which then was not: Therefore it must be somewhat really false, that made them so, and fundamentally false, if it made them He-

^b Bellarm. L. 2. de Conc. Auth. c. 12. Concilia cum definiunt, non faciunt aliquid esse infallibilis veritatis sed declarant. Explicare, Bonavent. in 1. d. 11. A. 1. q. 1. ad finem. Explanare, declarare. Tho. 1. q. 36. A. 2. ad 2. & 2. 2. q. 1. A. 10. ad 1. Quid unquam aliud (Ecclesia) Conciliorum Decretis enisa est, nisi ut quod antea simpliciter credebatur, hoc idem postea diligentius crederetur. Vin. Lyr. cont. her. c. 32.

reticks against the Foundation. But Scotus was wiser, than to intend this. It may be, he saw the streamie too strong for him to swim against, therefore he went on with the doctrine of the Time, That the Churches Sentence is of the substance of Faith; But meant not to betray the truth: For he goes no further than Ecclesia declaravit, since the Church hath declared it, which is the word that is used by diverse^b.
Now

Now the ^a Master teaches, and the ^b Schollers too, That every thing which belongs to the Exposition or Declaration of another, *intus est*, is not another contrary thing, but is contained within the Bowels, and nature of that which is interpreted: from which, if the Declaration depart, it is faulty and erroneous, because instead of Declaring, it gives another, and contrary ^c sense. Therefore, when the Church declares any thing in a Councell, either that which she declares, was *intus*, or *extra*, in the Nature and verity of the thing, or out of it. If it were *extra*, without the nature of the thing declared, then the Declaration of the thing is false, and so, farre from being Fundamentall in the Faith ^d. If it were *intus*, within the Compasse and nature of the thing, though not open and apparent to every eye; then the Declaration is true, but not otherwise Fundamentall, than the thing is, which is declared: for that which is *intus*, cannot be larger or deeper than that in which it is; if it were, it could not be *intus*. Therefore nothing is simply Fundamentall, because the Church declares it, but because it is so in the nature of the thing, which the Church declares.

And it is a slight, and poore Evasion that is commonly used, that the Declaration of the Church makes it Fundamentall, *quoad nos*, in respect of us; for it doth not that neither: For no respect to us can varie the Foundation. The Churches Declaration can binde us to peace, and externall Obedience, where there is not expresse Letter of Scripture, and sense agreed on; but it cannot make any thing Fundamentall to us, that is not so in its owne nature.

NUM. 7.
^a Sent. I. D. 11.
^b Alb. Mag. in
 I. Sent. D. 11
 Art. 7.

^c Hoc semper, nec
 quicquam prae-
 rea. Vin. Lyr.
 c. 32.

^d In nova Hæres Veritas prius
 erat de Fide, etsi non ita decla-
 rata. Scotus in I. D. 11. q. 1. in
 fine. Hæretici multa quæ erant
 implicita fidei nostra, compule-
 runt explicare. Bonavent. in I.
 D. 11. A. 1. Q. 1. ad finem.
 Tho. 1. q. 36. A. 2. ad 2. Quam-
 vis Apostolica Sedes, aut Gene-
 rale Concilium de Hæresi cen-
 sere possit, non tamen idcirco Af-
 fertio aliqua erit Hæresis, quia
 Ecclesia definit, sed quia Fi-
 dei Catholica repugnat. Eccle-
 sia siquidem suâ definitione non
 facit talem Assertionem esse Hæ-
 resin, quoniam etiam si ipsa non defi-
 nisset, esset Hæresis; sed id efficit
 ut pateat, &c. Alphons. à Castro
 L. 1. Advers. Hæres. c. 8. fol. 21. D.

NUM. 8:

** Ecclesia non
amputat necessa-
ria, non apponit
superflua. Vin.
Lit. c. 32.
† Deut. 4. 2.
* Thom. Supp.
q. 6. A. 6. C.*

nature. For if the Church can so adde, that it can by a Declaration *make a thing* to be *Fundamentall* in the faith, that was not, then it can *take a thing* away from the *Foundation*, and *make* it by Declaring, not to be *Fundamentall*; which all men grant, no power of the Church can doe. ** For the power of adding any thing contrary, and of detracting any thing necessary, are alike forbidden, ** and alike denied. Now nothing is more apparent, then this, to the eye of all men, That the Church of Rome hath determined, or declared, or defined (call it what you will) very many things, that are not *in their owne nature Fundamentall*; and therefore neither are, nor can be made so by her adjudging them. Now to all this Discourse, That the Church hath not power to make any thing *Fundamentall* in the Faith, that *intrinsically*, and in its owne nature is not such, A. C. is content to say nothing.

NUM. 9.

2. For the second, *That it is prooved by this place of S. Augustine, That all Poynts defined by the Church are Fundamentall.* You might have given me that Place cited in the Margin, and eased my paines to seeke it; but it may be there was somewhat in concealing it. For you doe so extraordinarily *right this Place*, that you were loth (I thinke) any body should see, how you wrong it. The place of S. Augustine is this, against the *Pelagians*, about Remission of Ori-

** August. Serm. 14. de verb. Apost. c. 12. Fundata res est. In aliis Quaestionibus non diligentèr digestis, nondum plenà Ecclesia Authoritate firmatis ferendus est Disputator errans: ibi ferendus est error; non tantum progredi debet, ut etiam Fundamentum ipsum Ecclesia quate-
re moliat.*

ginall sinne in Infants: ** This is a thing founded; An erring Disputer is to be borne with in other Questions not diligently digested, not yet made firme by full Authority of the Church, there error is to be borne with: but it ought not to goe so farre, that it should labour to shake the Foundation it selfe of the Church. This*
is

is the Place: but it can never follow out of this Place (I thinke) That every thing defined by the Church is Fundamentall.

For first, he speakes of a Foundation of Doctrine in Scripture, not a Church definition. This appeares: for, few lines before, he tels us, ^b There was a Question moved to S. Cyprian, Whether Baptisme was concluded to the eight Day, as well as Circumcision? And no doubt was made then of the ^c beginning of sin, and that ^d out of this thing, about which no Question was mooved, that Question that was made, was Answered. And againe, That S. Cyprian tooke that which he gave in answer from the Foundation of the Church, to confirme a stone that was shaking. Now S. Cyprian in all the Answer that he gives, hath not one word of any Definition of the Church: therefore *ea res*, That thing by which he answered, was a Foundation of prime, and settled Scripture-Doctrine, not any Definition of the Church: Therefore, that which he tooke out of the Foundation of the Church, to fasten the stone that shooke, was not a Definition of the Church, but the Foundation of the Church it selfe, the Scripture, upon which it is builded: as appeareth in the ^e Milevitane Councell; where the Rule, by which Pelagius was condemned, is the Rule of ^f Scripture; Therefore Saint Augustine goes on in the same sense, That the Disputer is not to be borne any longer, that shall ^h endeavour to shake the Foundation it selfe, upon which the whole Church is grounded.

Secondly, if S. Augustine did meane by Founded, and Foundation, the definition of the Church, because of these words, This thing is Founded, this is made firm by full Authority of the Church; and the words following these, to shake the foundation of the Church; yet it can never follow out of any, or all these Circumstances (and these

F

are

NUM. 10.

^b Ibid. cap. 20.

^c Origine Peccati.

^d Ex eâ re, unde nulla erat Quaestio, soluta est exorta Quaestio.

^e Hoc de Fundamento Ecclesiae sumpsit ad confirmandum Lapidem nunc antem.

^f Concil. Milevit. c. 2.

^g Rom. 5. 15.

^h Ut Fundamentum ipsum Ecclesiae quatero moliasur.

NUM. 11.

^c 1 Tim. 3. 15.

^d *Mos fundatissimus.* S. Aug. Ep. 28.

^e Staple. Relect. cont. 4. q. 3. A. 1.

^f *Qua quidem, si tam manifesta monstratur, ut in dubium venire non possit, preponenda est omnibus illis rebus, quibus in Catholica tenetur. Ita si aliquid apertissimum in Evangelio.* S. Aug. contra Fund. c. 4.

NUM. 12.

are all) *That all Poynts defined by the Church, are Fundamentall in the faith.* For first, no man denies, but the Church is a *Foundation* ; That things defined by it, are founded upon it: And yet hence it cannot follow, That the thing, that is so founded, is Fundamentall in the Faith: For things may be ^d *founded upon Humane Authority*, and be very certaine, yet not Fundamentall in the Faith. Nor yet can it follow, *This thing is founded, therefore every thing determined by the Church, is founded.* Again that which followes, That those things are not to be opposed, which are made firme by full Authority of the Church, cannot conclude, they are therefore Fundamentall in the Faith. For full Church Authority (alwayes the time that included the *Holy Apostles* being past by, and not comprehended in it) is but *Church Authority*; and *Church Authority*, when it is at full sea is not *simply* ^e *Divine*, therefore the Sentence of it not *fundamentall in the Faith*. And yet no erring Disputer may be endured to ~~shake~~ *shake the foundation*, which the Church in Councell layes. But *plaine Scripture* with *evident sense*, or a full *Demonstrative Argument* must have Roome, where a wrangling and *erring Disputer* may not be allowed it. And ther's ^f neither of these, but may Convince the Definition of the Councell, if it be ill founded. And the *Articles of the faith* may easily proove it is not Fundamentall, if indeed, and verily it be not so.

And I have read some body that sayes (is it not you?) *That things are fundamentall in the Faith two wayes*: One, in *their Matter*, such as are all things which be so in themselves; The other, in *the Manner*, such as are all things, that the Church hath Defined, and determined to be of *Faith*: And that so, some things

things that are *de modo*, of the manner of being, are of Faith. But in plaine truth, this is no more, then if you should say, some things are *Fundamentall* in the faith, and some are not. For wrangle while you will, you shall never be able to proove, that any thing, which is but *de modo*, a consideration of the manner of being only, can possibly be *Fundamentall* in the faith.

And since you make such a *Foundation* of this Place, I will a little view the Mortar, with which it is laid by you. It is a venture, but I shall finde it ^a *untempered*. Your Assertion is : *All poynts defined by the Church, are Fundamentall*. Your prooffe, this Place : *Because that is not to be shaken, which is settled by* ^b *full Authority of the Church*. Then (it seemes) your meaning is, that this poynt there spoken of, *The remission of Originall sinne in Baptisme of Infants*, was defined, when S. Augustine wrote this, by a full Sentence of a Generall Councell. First if you say it was ; ^c *Bellarmino* will tell you, it is false; and that the *Pelagian Heresie* was never condemned in an *Oecumenicall Councell*, but only in *Nationalls*. But *Bellarmino* is deceived: For while the *Pelagians* stood out impudently against *Nationall Councells*, some of them defended *Nestorius*, which gave occasion to the first ^d *Ephesine Councell* to Excommunicate, and depose them. And yet this will not serve your turne for this Place. For S. Augustine was then dead; and therefore could not meane the Sentence of that Councell in this place. Secondly, if you say, it was not then Defined in an *Oecumenicall Synode*, *Plena autoritas Ecclesia*, the full Authority of the Church there mentioned, doth not stand properly for the Decree of an *Oecumenicall Councell*; but for some *Nationall*; as this was condemned in a ^e *Nationall Councell*: And then the full Authority of the Church here, is no more then the full

NUM. 13.

^a Ezek. 13. 11.

^b *Plena Ecclesia Autoritate.*

^c *L. 2. de Author. Concil. c. 5. S. A solis particularibus.*

^d *Can. 1. & 4.*

^e *Concil. Milevit. Can. 2.*

† Nay, if your
owne *Capellus*
be true, *De Ap-
pell. Eccl. Afric.*
c. 2. n. 5. It was
but a Provinci-
all of *Numidia*,
not a Plenary of
Africk.

N. D. M. 14.
A. C. p. 45.

Almain, in 3.
Sent. Dis. 25. q.
1. *A Fide enim
una Ecclesia di-
scitur una.*

Authority of this Church of *† Africk*. And I hope that Authority doth not make all Points defined by it to be *Fundamentall*. You will say, yes : if that Councell be confirmed by the Pope. And then I must ever wonder, why *S. Augustine* should say *The full Authority of the Church*, and not bestow one word upon the Pope, by whose Authority only that Councell, as all other, have their fulnesse of Authority in your Iudgement. An inexpressible Omis- sion ; if this Doctrine concerning the Pope were true.

But here *A. C.* steps in againe to helpe the *Ie- suite*, and he tells us, over and over againe, *That all points made firme by full Authority of the Church, are Fundamentall*, so, firme he will have them, and therefore *fundamentall*. But I must tell him : That first, 'tis one thing in Nature, and Religion too, to be firme ; and another thing to be *fundamentall*. These two are not Convertible : Tis true, that every thing that is *fundamentall*, is firme : But it doth not follow, that every thing that is firme, is *fundamentall*. For many a *Superstructure* is exceeding firme, being fast, and close joyned to a sure foundation, which, yet no man will grant, is *fundamentall*. Besides, what soever is *fundamentall* in the faith, is *fundamentall* to the Church, which is one by the unity of faith. Therefore if every thing Defined by the Church be *fundamentall* in the faith ; then the Churches Definition is the Churches Foundation. And so, upon the matter, the Church can lay her owne foundation, and then, the Church must be in absolute and perfect Being, before so much as her Foundation is laide. Now this is so absurd for any man of learning to say, that by and by after, *A. C.* is content to affirm, not only, that the *prima Credibilia*, the Articles of Faith

but

but all which so pertaines to Supernaturall, Divine, and Infallible Christian Faith, as that thereby Christ doth dwell in our hearts, &c. is the Foundation of the Church under Christ the Prime Foundation. And here he's out againe. For first, all which pertaines to Supernaturall, Divine, and Infallible Christian Faith, is not by and by ^b Fundamentall in the Faith to all men. And secondly, the whole Discourse here is concerning Faith, as it is taken Objective, for the Object of Faith, and thing to be Beleeved; but that Faith by which Christ is said to dwell in our hearts, is taken Subjective, for the Habit and Act of Faith. Now to confound both these in one period of speech, can have no other ayme, than to confound the Reader. But to come closer both to the Iesuite, and his Defender A. C. If all Poynts made firme by full Authority of the Church be Fundamentall, then they must grant, that every thing determined by the Councell of Trent, is Fundamentall in the Faith. For with them 'tis firme and Catholike, which that Councell Decrees. Now that Councell decrees, ^b That Orders collated by the Bishop are not void, though they be given without the Consent or calling of the People, or of any secular Power. And yet they can produce no Authour that ever acknowledged this Definition of the Councell Fundamentall in the Faith. 'Tis true, I do not grant, that the Decrees of this Councell are made by full Authority of the Church: but they do both grant and maintaine it; And therefore 'tis *Argumentum ad hominem*, a good Argument against them, that a thing so defined may

^b *Aliquid pertinet ad Fidem dupliciter. Uno modo directè, sicut ea quæ nobis sunt principaliter divinitus tradita, ut Deum esse Trinum, &c. Et circa hæc opinari falsum hoc ipso inducit Heresin, &c. Alio modo indirectè. Ex quibus consequitur aliquid contrarium Fidei, &c. Et in his aliquis potest falsum opinari absque periculo Heresis, donec Sequela illa ei innotescat, &c. Tho. p. 1. q. 32. A. 4. C. There are things Necessary to the Faith: and things which are but Accessory, &c. Hooker L. 3. Eccl. Pol. §. 3.*

^b *Si quis dixerit Ordines ab Episcopis collatos sine populi vel potestatis secularis consensu aut vocatione irritos esse, Anathema sit. Con. Trid. Sess. 23. Can. 7.*

be firme, for so this is; and yet not *Fundamentall*, for so this is not.

NUM. 15.
A. C. p. 45.

But A. C. tels us further, That if one may deny, or doubtfully dispute against any one Determination of the Church, then he may against another, and another, and so against all; since all are made firme to us by one and the same Divine Revelation, sufficiently applied by one and the same full Authority of the Church; which being weakened in any one, cannot be firme in any other. First A. C. might have acknowledged that he borrowed

* *Cont. Har. c. 31. Abdicatā enim qualibet parte Catholici Dogmatis, alia quoque; atque item alia, &c. Quid aliud ad extremum sequetur, nisi ut totum pariter repudietur?*

the former part of this out of *Vin. Lir.* And as that Learned Father uses it, I subscribe to it, but not as A. C. applies it. For *Vincentius* speaks there de Catholico Dogmate, of Catholike Maximes: and A. C. will force it to every Deter-

§. 38. N. 21.

mination of the Church. Now Catholike Maximes, which are properly *Fundamentall*, are certaine Prime Truths deposited with the Church, and not so much determined by the Church, as published and manifested, and so made firme by her to us.

b *Ecclesia Depositorum apud se Dogmatum Custos, &c. Denique quid unquam Conciliorum Decretis enixa est, nisi ut quod antea simpliciter credebatur, hoc idem postea diligentius crederetur, &c. Vin. Lir. cont. Hares. c. 32.*

For so *Vincentius* expressly. Where, all that the Church doth, is but, *ut hoc idem quod antea*, that the same thing may be believed, which was before Believed, but with more light, and cleerenesse, and (in that sense) with more firme-

nesse, than before. Now in this sense, give way to a Disputator errans, every cavilling Disputer to deny, or quarrell at the Maximes of Christian Religion, any one, or any part of any one of them; and why may he not then take liberty to do the like of any other, till he have shaken all? But this hinders not the Church her selfe, nor any appointed by the Church to examine her owne Decrees, and to

see

see that she keepe *Dogmata deposita*, the Principles of Faith unblemished, and uncorrupted. For if she do not so, but that *Novitia veteribus* new Doctrines bee added to the old, the Church, which is *Sacrarium Veritatis*, the Repository of Verity, may be changed in *lupanar errorum*, I am loth to English it. By the Church then this may, nay it ought to be done, however, every wrangling Disputer may neither deny, nor doubtfully dispute, much lesse obstinately oppose the Determinations of the Church, no not where they are not *Dogmata Depositata*, these deposited Principles. But if he will be so bold to deny or dispute the Determinations of the Church; yet that may be done without shaking the Foundation, where the Determinations themselves belong but to the Fabricke, and not to the Foundation. For a whole Frame of Building may be shaken, and yet the Foundation, where it is well lay'd, remaine firme. And therefore after all, A. C. dares not say, the Foundation is shaken, but onely in a sort. And then 'tis as true, that in a sort it is not shaken.

Vin. Lir. cont. hær. c. 31. Impiorum & turpium Errorum Lupanar: ubi erat ante casta & incorrupta Sacrarium Veritatis.

A. C. p. 46.

2. For the second part of his Argument, A. C. must pardon me, if I dissent from him. For first, all Determinations of the Church are not made firme to us by one and the same Divine Revelation. For some Determinations of the Church are made firme to us, per *chirographum Scripturae*, by the Hand-writing of the Scripture, and that's Authentick indeed. Some other Decisions, yea and of the Church too, are made, or may be (if *Stapleton* informe us right) without an evident, nay without so much as a probable Testimony of Holy-Writ.

NUM. 16.

Vin. Lir. cont. Hær. c. 32.

b Relect. cont. 4. q. 1. Art. 3. Etiam si nullo Scripturarum, aut evidenti, aut probabili Testimonio, &c.

But

* Non potest aliquid certum esse
certitudine fidei, nisi, aut immedi-
ate contineatur in Verbo Dei, aut
ex Verbo Dei per evidentem con-
sequentiam deducatur. Bellar. L.
3. de Justifica: c. 8. §. 2.

But ^{*} Bellarmine fals quite off in this,
and confesses in expresse termes, That
nothing can be certaine by Certainty of
Faith, unlesse it be contained immediately in
the Word of God: Or be deduced out of
the Word of God by evident Consequence. And if nothing
can be so certaine, then certainly no Determination
of the Church it selfe, if that Determination be not
grounded upon one of these: either expresse Word
of God, or evident Consequence out of it. So
here's little Agreement in this great Point betweene
Stapleton and Bellarmine. Nor can this be shifted off,
as if Stapleton spake of the Word of God written, and
Bellarmine of the Word of God unwritten (as he calls
Tradition.) For Bellarmine treats there of the know-
ledge which a man hath of the Certainty of his
owne Salvation. And I hope A.C. will not tell us,
There's any Tradition extant unwritten, by which
particular men may have assurance of their severall
Salvations. Therefore Bellarmine's whole Disputa-
tion there is quite beside the matter: Or els he must
speake of the Written Word, and so lie crosse to Sta-
pleton, as is mention'd. But to returne. If A.C.
will, he may, but I cannot believe, That a Definition
of the Church, which is made by the expresse Word
of God, and another which is made without so
much, as a probable Testimony of it, or a cleare Deduction
from it, are made firme to us, by one and the same
Divine Revelation. Nay I must say in this case, that
the one Determination is firme by Divine Revelati-
on, but the other hath no Divine Revelation at all,
but the Churches Authority onely.

2. Secondly, I cannot believe neither, That all
Determinations of the Church are sufficiently applied by
one and the same full Authority of the Church. For the
Authority

Authority of the Church, though it be of the same fulnesse in regard of it self, and of the Power, which it commits to *Generall Councils* lawfully called: yet it is not alwayes of the same fulnesse of knowledge, and sufficiency: nor of the same fulnesse of Conscience, and integrity to apply *Dogmata Fidei*, that which is Dogmaticall in the Faith. For instance, I thinke you dare not deny but the *Councell of Trent* was lawfully called, and yet I am of opinion, that few, even of your selves, believe that the *Councell of Trent* hath the same fulnesse with the *Councell of Nice*, in all the fore-named kinds, or degrees of fulnesse. Thirdly, suppose That all Determinations of the Church are made firme to us by one and the same Divine Revelation, and sufficiently applied by one and the same full Authority; yet it will not follow, that they are all alike *Fundamentall in the Faith*. For I hope A. C. himselfe will not say, that the Definitions of the Church are in better condition, than the Propositions of *Canonickall Scripture*. Now all Propositions of *Canonickall Scripture* are alike firme, because they all alike proceed from Divine Revelation: but they are not all alike *Fundamentall in the Faith*. For this Proposition of Christ to S. Peter, and S. Andrew, Follow me, and I will make you fishers of men^a, is as firm a Truth, as that which he delivered to his Disciples, That he must die, and rise againe the third day^b. For both proceed from the same Divine Revelation, out of the mouth of our Saviour, and both are sufficiently applied by one and the same full Authority of the Church, which receives the whole Gospell of S. Matthew to be *Canonickall and infallible Scripture*. And yet both these Propositions of Christ are not alike *Fundamentall in the Faith*. For I dare say, No man shall be saved (in the ordinary way of salvation) that believes

^a S. Matth. 4.19

^b S. Matth. 16.21

G

not

not the *Death* and the *Resurrection* of *Christ*. And I believe *A. C.* dares not say, that No man shall be saved, into whose Capacity it never came, that *Christ* made *S. Peter* and *Andrew* *fishers of men*. And yet should he say it, nay should he shew it *sub annulo Piscatoris*, no man will believe it, that hath not made shipwreck of his *Common Notions*. Now if it be thus betweene Proposition and Proposition issuing out of *Christ's* own Mouth; I hope it may well be so also betweene even *Iust* and *True* Determinations of the Church, that supposing them alike *true* and *firme*; yet they shall not be alike *Fundamentall* to all mens beliefe.

F. Secondly, I required to know, what Points the Bishop would account *Fundamentall*. He said, all the Points of the Creed were such.

S. II.
NUM. I.

* Tertull. *Apol. contra Gentes*, c. 47. de *veland. virg.* c. 1. S. August. *Serm.* 15. de *Temp.* cap. 2. Ruffin. in *Symb.* apud *Cyprian.* p. 357.

^b Alb. Mag. in 1. *Sent.* D. 11. A. 7.

^c Concil. Trident. Sess. 3.

^d Bonavent. *ibid.* Dub. 2. & 3. in *literam.*

^e Thom. 2. 2a. q. 1. Art. 7. c.

^f Bellar. *L. 4. de Verb. Dei non Script.* c. 11. S. Primum est.

B. Against this I hope you except not. For since the ^a *Fathers* make the Creed the Rule of Faith; ^b since the agreeing sense of Scripture with those Articles are the two Regular Precepts, by which a Divine is governed about the Faith; since your owne Councell of ^c *Trent* decrees, That it is that Principle of Faith, in which all that professe *Christ*, doe necessarily agree, & *Fundamentum firmum & unicum*, not the *firme* alone, but the *onely* Foundation; since it is Excommunication ^d *ipso jure*, for any man to contradict the Articles contained in that Creed; since the whole Body of the Faith is so contained in the Creed, as that the ^e *substance* of it was believ'd even before the coming of *Christ*, though not so expressly as since in the number of the Articles, since ^f *Bellarmino* confesses, That all things simply necessary for all mens salvation are in the Creed, and the Decalogue; what reason

reason can you have to except? And yet for all this, everything *Fundamentall* is not of a like nearnesse to the *Foundation*, nor of equall *Primenesse* in the Faith. And my granting the *Creed* to be *Fundamentall*, doth not deny, but that there are *quedam prima Credibilia*, certaine prime Principles of Faith, in the bosome whereof all other *Articles* lay wrapped and folded up: One of which since Christ, is that of S.^b Iohn: Every spirit that confesseth Iesus Christ come in the flesh, is of God. And one, both before the coming of Christ, and since, is that of S. Paul: He that comes to God, must believe that God is, and that he is a rewarder of them that seeke him.

^s Tho. 2. 22. q. 1.
A. 7. C.

^h 1. S. Iohn 4. 2.

ⁱ Heb. 11. 6.

Here A. C. tells you, That either I must mean that those Points are onely *Fundamentall*, which are expressed in the *Creed*; or those also which are infolded. If I say, those onely which are expressed, then (saith he) to believe the *Scriptures* is not *Fundamentall*, because 'tis not expressed. If I say, those which are infolded in the *Articles*, then some unwritten *Church Traditions* may be accounted *Fundamentall*. The truth is, I said, and say still, that all the Points of the *Apostles Creed*, as they are there expressed, are *Fundamentall*. And therein I say no more, than some of your best Learned have said before me. But I never either said, or meant, That they onely are *Fundamentall*. That they are *Fundamentum unicum*, the only Foundation, is the Councell of Trent's; 'tis not mine. Mine is, That the Beliefe of *Scripture* to be the Word of God, and infallible, is an equall, or rather a preceding Prime Principle of Faith, with, or to the whole Body of the *Creed*. And this agrees (as before I told the Jesuite) with one of your owne great Masters, *Albertus Magnus*^b, who is not farre from that Proposition *in terminis*. So here the very *Foundation* of A. C's. Dilemma fals off. For I say not,

NUM. 2.
A. C. p. 46.

^a Conc. Trident.
Sess. 3.

^b In 1. Sent. D.
11. A. 7. Regu-
la Fidei est con-
cors Scripturu-
rum sensus cum
Articulis Fidei:
Quia illis duo-
bus regularibus
Præceptis regi-
tur Theologus.

That *onely* the Points of the *Creed* are *Fundamentall*, whether expressed, or not expressed. That all of them are, *that I say*. And yet though the *Foundation* of his *Dilemma* be fallen away, I will take the boldnesse to tell *A. C.* That if I had said, 'That those Articles *onely* which are expressed in the *Creed*, are *Fundamentall*, it would have beene hard to have excluded the *Scripture*, upon which the *Creed* it selfe in every Point is grounded. For nothing is supposed to shut out its owne *Foundation*. And if I should now say, that some Articles are *Fundamentall* which are infolded in the *Creed*, it would not follow, that therefore some *unwritten Traditions* were *Fundamentall*. Some *Traditions* I deny not true and firme, and of great, both *Authority*, and *Use* in the Church, as being *Apostolicall*, but yet not *Fundamentall* in the Faith. And it would be a mighty large fold, which should lap up *Traditions* within the *Creed*. As for that Tradition, That the *Bookes of holy Scriptures* are Divine, and Infallible in every part, I will handle that when I come to the proper place* for it.

* S. 16. N. 1.

F. I asked how then it happened (as M. Rogers saith) that the English Church is not yet resolved, what is the right sense of the Article of Christs Descending into Hell.

S. 12.
NUM. 1.

* Art. 3.

B. The English Church never made doubt (that I know) what was the sense of that Article. The words are so plaine, they beare their meaning before them. Shee was content to put that Article among those, to which she requires *Subscription*, not as doubting of the sense, but to prevent the Cavils of some, who had beene too busie in *Crucifying* that Article, and in making it all one with the

the *Article* of the *Crosse*, or but an *Exposition* of it.

And surely for my part, I thinke the Church Num. 2.
of *England* is better resolved of the right sense of this
Article, then the *Church* of *Rome*, especially if shee
must be tryed by her Writers, as you try the *Church*
of *England* by *M. Rogers*. For, you cannot agree,
whether this *Article* be a mere *Tradition*, or whe-
ther it hath any *Place* of *Scripture* to varrant it.

^a *Scotus*, and ^b *Stapleton* allow it no foot-
ing in *Scripture*, but ^c *Bellarmino* is re-
solute, that this *Article* is every where
in *Scripture*, and ^d *Thomas* grants as
much for the whole *Creed*. The *Church*
of *England* never doubted it, and *S. c. Au-*
gustine prooves it.

^a *Scotus* in 1. D. 11. q. 1.

^b *Stapleton* *Relect. Con.* 5. q. 5.
Art. 1.

^c *Bellarmino*, 4. de *Christo*. c. 6. &
12. *Scriptura* passim hoc docent.

^d *Thom.* 2. 22. q. 1. A. 9. ad 1.

^e *S. Aug. Ep.* 99.

And yet againe, you are different for the sense. Num. 3.

For you agree not, Whether the Soule of *Christ*, in
triduo mortis, in the time of his Death, did go downe
into Hell really, and was present there; or virtually

and by effects only. For ^s *Thomas* holds the first,

and ^h *Durand* the later. Then you agree not, Whe-

ther the Soule of *Christ* did descend really and in

essence into the lowest pit of Hell, and Place of the

Damned, as ⁱ *Bellarmino* once held probable, and

prooved it; or really only into that place, or Region

of Hell, which you call *Limbum Patrum*, and then, but

virtually from thence into the *Lower Hell*: to which

^k *Bellarmino* reduces himselfe, and gives his reason,

because it is the common Opinion of the Schoole. Now,

the Church of *England* takes the words, as they are

in the *Creed*, and believes them without farther Dis-

pute, and in that sense which the ancient *Primitive*

Fathers of the Church agreed in. And yet if any

in the Church of *England* should not be thoroughly

resolved in the sense of this *Article*; Is it not as law-

^e *Tho.* p. 3. q. 52.

A. 2. c. per suam
essentiam.

^h *Dur.* in 3. d. 22.

q. 3.

ⁱ *Bellar.* L. 4. de
Christo. c. 16.

^k *Bellar.* *Recog.*

p. 11.

^l *Sequuntur*

enim. *Tho.* p. 3.

2. 52. A. 2.

Non est pertinaciter asserendum, quin Anima Christi per alium modum nobis ignotum potuerit descendere ad Infernum: Nec nos negamus alium modum esse forsitan veriore; sed fatemur nos illum ignorare. Durand. in 3. sent. Dist. 22. q. 3. Nu. 9.

full for them to say (I conceive thus, or thus of it; yet if any other way of his Descent be found truer then this, I deny it not, but as yet I know no other) as it was for^m Durand to say it, and yet not impeach the Foundation of the Faith.

F. The Bishop said, That M. Rogers was but a private man. But (said I) if M. Rogers (Writing as he did by publike Authority) be accounted only a private man, &c.

§. 13.
NUM. I.

B. I said truth, when I said M. Rogers was a private man. And I take it, you will not allow every speech of every man, though allowed by Authority to have his Bookes Printed, to be the Doctrine of

** And this was an Ancient fault too, for S. Augustine checks at it in his time. Noli colligere calumnias ex Episcoporum scriptis, sive Hillarii, sive Cypriani & Agrippini. Primo, quia hoc genus literarum ab Autoritate Canonis distinguendum est. Non enim sic leguntur tanquam ita ex iis testimonium proferatur, ut contra sentire non liceat, sicubi forte aliter sentirent, quam veritas postulat. S. Aug. Ep. 48. &c. And yet these were farre greater men in their generations, then M. Rogers was.*

the Church of Rome. * This hath beene oft complained of on both sides: The imposing particular mens assertions upon the Church: yet I see you meane not to leave it. And surely as Controversies are now handled (by some of your party) at this day, I may not say, it is the sense of the Article in hand, but I have long thought it a kinde of descent into Hell, to be conversant in them.

I would the Authors would take heed in time, and not seeke to blinde the People, or cast a mist before evident Truth, least it cause a finall descent to that place of Torment. But since you will hold this course, Stapleton was of greater note with you, then M. Rogers his exposition of Notes upon the Articles of the Church of England is with us. And as he, so his Relection. And

And is it the Doctrine of the Church of Rome which Stapleton affirms, † *The Scripture is silent, that Christ descended into Hell, and that there is a Catholike, and an Apostolike Church?* If it be, then what will become of the Popes Supremacie over the whole Church? Shall he have his Power over the Catholike Church given him expressely in Scripture, in the ^a *Keyes, to enter, and in* ^b *Pasce, to feede when he is in, and when he had fed, to* ^c *Confirme*; and in all these *not to erre and faile in his Ministration*: And is the Catholike Church, in and over which he is to do all these great things, quite left out of the *Scripture*? Belike the *Holy Ghost* was carefull to give him his power; Yes in any case; but left the assigning of his great Cure, the *Catholike Church, to Tradition*. And it were well for him, if he could so prescribe for what he now Claymes.

† Stapl. Cont. 5.
9. 5. A. 1.

^a S. Mat. 16. 19.

^b S. Ioh. 21. 15.

^c S. Luk. 22. 35.

But what if after all this, M. Rogers there sayes no such thing? As in truth, he doth not. His words are: ^d *All Christians acknowledge, He descended; but in the interpretation of the Article, there is not that consent, that were to be wished.* What is this to the Church of England, more then others? And againe ^e *Till we know the native and undoubted sense of this Article, is M. Rogers (We) the Church of England? or rather his, and some others Iudgement, in the Church of England?*

NUM. 2.

^d Rogers in Art.
Ecole. Angl.
Art. 3.

^e Ibid.

Now here A. C. will have somewhat againe to say, though God knowes; 'tis to little purpose. 'Tis, that the Iesuite urged M. Roger's Booke, because it was set out by Publike Authority: And because the Booke beares the Title of the *Catholike Doctrine of the Church of England*. A. C. may undoubtedly urge M. Rogers, if he please; But he ought not to say, that his Opinion is the Doctrine of the Church of England for neither of the Reasons by him expressed. First, not because his Booke

NUM. 3.
A. C. P. 47.

Booke was publikely allowed. For many Bookes among them, as well as among us, have beene Printed by publike Authority, as containing nothing in them contrary to *Faith and good manners*, and yet containing many things in them of *Opinion* only, or private *Iudgement*, which yet is farre from the avowed *Positive Doctrine* of the *Church*, the *Church* having as yet determined neither way by open Declaration upon the words, or things controverted. And this is more frequent among their *Schoolemen*, then among any of our *Controversers*, as is well knowne. Nor, secondly, because his *Booke* beares the Title of the *Catholike Doctrine of the Church of England*. For suppose the worst, and say, M. Rogers thought a little too well of his owne paines, and gave his *Booke* too high a Title, is his private *Iudgement* therefore to be accounted the *Catholike Doctrine* of the *Church of England*? Surely no: No more then I should say, every thing said by * *Thomas*, or † *Bonaventure*, is *Angelicall*, or *Seraphicall Doctrine*, because one of these is stiled in the *Church of Rome*, *Seraphicall*, and the other, *Angelicall Doctor*. And yet their workes are Printed by Publike Authority, and that Title given them.

* *Angelicus D.*
S. Tho. Summa.
 † *Celebratissimi*
Patris Dom.
Bonaventura
Doctoris Sera-
phici in 3. L.
Sent. Disputata.

NUM. 4.
 A.C. p. 47.

Yea but our private Authors (saith A. C.) *are not allowed* (for ought I know) *in such a like sorte to expresse our Catholike Doctrine in any matter subject to Question.* Here are two Limitations, which will goe farre to bring A. C. off, whatsoever I shall say against him: For first, let me instance in any private man, that takes as much upon him as M. Rogers doth, he will say, he knew it not, his *Assertion* here being no other, then *for ought he knowes*. Secondly, If he be unwilling to acknowledge so much, yet he will answer, *'tis not just in such a like sort as M. Rogers doth it,* that is

is, perhaps, it is not the very *Title* of his Booke. But well then: Is there never a Private man *allowed* in the Church of Rome to expresse your *Catholike Doctrine* in any matter subject to question? What? not in any matter? Were not *Vega*, and *Soto* two private men? Is it not a matter subject to Question, to great Question in these Dayes, Whether a man may be certaine of his Salvation, *certitudine fidei*, by the certainty of Faith? Doth not * *Bellarmino* make it a Controversie? And is it not a part of your *Catholike Faith*, if it be determined in the † *Councell of Trent*? And yet these two great *Eriers* of their time, *Dominicus Soto*, and *Andreas Vega* * were of contrary Opinions; and both of them challenged the Decree of the Councell; and so consequently your *Catholike Faith* to be as each of them concluded; and both of them wrote Bookes to maintaine their Opinions, and both of their Bookes were published by Authority. And therefore I think 'tis allowed in the Church of Rome to private men to expresse your *Catholike Doctrine*, and in a matter subject to Question. And therefore also, if another man in the Church of England, should be of a contrary Opinion to *M. Rogers*, and declare it under the Title of the *Catholike Doctrine of the Church of England*, this were no more then *Soto*, and *Vega* did in the Church of Rome. And I, for my part, cannot but wonder *A. C.* should not know it. For he sayes, that for ought he knowes, Private men are not allowed so to expresse their *Catholike Doctrine*. And in the same Question both *Catharinus*, and *Bellarmino* ^b take on them, to expresse your *Catholike Faith*, the one differing from the other, almost as much as *Soto*, and *Vega*, and perhaps in some respect more.

H

F: But

* *Bellar. Lib. 3. de Justificat. c. 1. & 14.*

† *Huic Concilio Catholici omnes ingenia sua, & judicia sponte sub- jiciunt. Bellar. 3. de Justif. c. 3. §. Sed Concilii Tridentini.*

^a *Hist. Concil. Trident. Lib. 2. p. 245. Edit. Lat. Leide. 1622.*

A. C. p. 47.

^b *Bellar. L. 3. de Justif. c. 3.*

F. But if M. Rogers be only a private man ; in what Book may we finde the Protestants publike Doctrine ? The Bishop answered, That to the Booke of Articles they were all sworne.

§. 14.
NUM. 1.

B. What? Was I so ignorant to say, The Articles of the Church of England were the Publike Doctrine of all the Protestants? Or, that all Protestants were sworne to the Articles of England, as this speech seems to imply? Sure I was not. Was not the immediate speech before, of the Church of England? And how comes the Subject of the Speech to be varied in the next lines? Nor yet speake I this, as if other Protestants did not agree with the Church of England in the chiefest Doctrines, and in the maine Exceptions, which they joyntly take against the Romane Church, as appeares by their severall Confessions. But if A. C. will say (as he doth) that because there was speech before of the Church of England, the Iesuite understood mee in a limited sense, and meant only the Protestants of the English Church; Bee it so ; ther's no great harme done † but this, that the Iesuite offers to enclose me too much. For I did not say, that the Booke of Articles only was the Continent of the Church of Englands publike Doctrine: She is not so narrow, nor hath she purpose to exclude any thing, which she acknowledges hers, nor doth she wittingly permit any Crossing of her publike Declarations; yet she is not such a shrew to her Children, as to deny her Blessing, or Denounce an Anathema against them, if some peaceably dissent in some Particulars remoter from the Foundation, as your owne Schoole men differ. And if the Church of Rome, since she grew to her greatness, had not beene so fierce in this Course, and too particular in Determining too many things, and

A. C. p. 47.

† And therefore A. C. needs not make such a Noise about it, as he doth. p. 48

and making them matters of Necessary Beliefe, which had gone for many hundreds of years before, only for things of Pious Opinion. Christendome (I perswade my selfe) had beene in happier peace at this Day, then I doubt, we shall ever live to see it.

Well, but A. C. will proove the Church of England a Shrew, and such a Shrew. For in her Booke* of Canons She Excommunicates every man, who shall hold any thing contrary to any part of the said Articles. So A. C. But surely these are not the very words of the Canon, nor perhaps the sense. Not the Words; for they are: *Whosoever shall affirme that the Articles are in any part superstitious, or erroneous, &c.* And perhaps not the sense. For it is one thing for a man to hold an Opinion privately within himselfe; and another thing boldly and publikely to affirme it. And againe, 'tis one thing to hold contrary to some part of an Article, which perhaps may bee but in the manner of Expression; and another thing positively to affirme, that the Articles in any part of them are *superstitious, and erroneous*. But this is not the Maine of the Businesse: For though the Church of England Denounce Excommunication, as is^a before expressed; Yet She comes farre short of the Church of Rome's severity, whose Anathema's are not only for 39. Articles, but for very many more, ^a above one hundred in matter of Doctrine; and that in many Poynts as farre remote from the Foundation, though to the farre greater Rack of mens Consciences, they must be all made *Fundamentall*, if that Church have once Determined them: whereas the Church of England never declared, That every one of her Articles are *Fundamentall in the Faith*. For 'tis one thing to say: No one of them is *superstitious or erroneous*: And quite another to say: Every one of them is *fundamental*

NUM. 2.

A. C. p. 48.

* Can. 5.

* Can. 5.

* Concil. Trident.

A. C. p. 45.

and that in every part of it, to all mens Beliefe. Besides, the Church of England prescribes only to her owne Children, and by those Articles provides but for her owne peaceable Consent in those Doctrines of Truth. But the Church of Rome severely imposes her Doctrine upon the whole World under paine of Damnation.

F. And that the Scriptures only, not any unwritten Tradition, was the Foundation of their Faith.

§. 15.
NUM. I.

B. The Church of England grounded her Positive Articles upon Scripture, and her Negative doe refute there, where, the thing affirmed by you, is not affirmed by Scripture, nor directly to be concluded out of it. And here not the Church of England only, but all Protestants, agree most truly, and most strongly in this, That the Scripture is sufficient to salvation, and con-

^a S. Basil. de verâ & piâ fide. Manifesta defectio Fidei est, importare quicquam eorum quæ scripta non sunt. S. Hilar. L. 2. ad. Const. Aug. Fidem tantum secundum ea quæ scripta sunt desiderantem, & hoc qui repudiat Antichristus est, & qui simulat, Anathema est. S. Aug. L. 2. de Doctr. Christian. c. 9. In iis quæ aperte in Scripturâ posita sunt, inveniuntur illa omnia quæ continent fidem, moresq; vivendi. And to this place Bellarm. L. 4. de verbo Dei non scripto. c. 11. saith, that S. Augustine speaks, de illis Dogmatibus quæ necessaria sunt omnibus simpliciter, of those Points of faith, which are necessary simply for all men. So farre then he grants the question. And that you may know, it fell not from him on the suddaine, he had said as much before, in the beginning of the same Chapter, and here he confirmes it againe. ^b Scotus Proleg. in sent. q. 2. Scriptura sufficienter continet Doctrinam necessariam Viatori. Thom. 2. 2æ. q. 1. A. 10. ad 1. In Doctrinâ Christi & Apostolorum, veritas fidei est sufficienter explicata. And he speaks there of the written Word.

^c Scripturam Fundamentum esse, & columnam Fidei factum in suo genere, i. e. in genere Testimoniorum. & in materiâ Credendorum. Relect. Con. 4. q. 1. Ar. 3. in fine.

taines in it all things necessary to it. The Fathers ^a are plaine, the Schoolemen not strangers in it. And have not we reason then to account it, as it is, The Foundation of our Faith? And ^c Stapleton himselfe, though an angry Opposite, confesses, That the Scripture is in some sort the Foundation of Faith, that is, in the nature of Testimony, and in the matter, or thing to be believed. And if the Scripture be the

Foundation, to which we are to goe for witnesse, if there

there be Doubt *about the Faith*; and in which we are to find the thing that is to be believed, *as necessary in the Faith*; we never did, nor never will refuse any Tradition that is *Universall*, and *Apostolike*, for the better *Exposition* of the Scripture; nor any *Definition of the Church*, in which she goes to the *Scripture*, for what she teaches, and thrusts nothing as *Fundamentall* in the Faith upon the world, but what the Scripture *fundamentally* makes *materiam Credendum*, the substance of that which is so to be believed, whether immediatly and expressely in words, or more remotely, till a cleare, and full Deduction draw it out.

Against the beginning of this Paragraph *A. C.* excepts. And first he sayes; *'Tis true, that the Church of England grounded her Positive Articles upon Scripture: That is, 'tis true, if themselves may be competent Iudges in their owne Cause.* But this by the leave of *A. C.* is true, without making our selves Iudges in our owne Cause. For *that all the Positive Articles of the present Church of England are grounded upon Scripture*, we are content to be judged by the joynt and constant Beliefe of the *Fathers*, which lived within the *first foure or five hundred yeares after Christ*, when the Church was at the best; and by the *Councils* held within those times; and to submit to them in all those Points of Doctrine. Therefore we desire not to be Iudges in our owne Cause. And if any whom *A. C.* calls a *Novellist*, can truly say, and maintaine this, he will quickly proove himselfe no *Novellist*. And for the *Negative Articles*, they refute, where the thing affirmed by you, is either not affirmed in Scripture, or not directly to be concluded out of it: Vpon this *Negative* ground *A. C.* inferres againe; *That the Baptisme of Infants is not expressely (at least not evidently) affirmed in Scripture, nor directly (at least not* *A. C. p. 49.*

demonstratively) concluded out of it. In which case he professes, he would gladly know, what can be answered to defend this doctrine, to be a Point of Faith necessary for the salvation of Infants. And in Conclusion, professes he cannot easily guesse what Answer can be made, unlesse we will acknowledge, Authority of Church-Tradition necessary in this Case.

Num. 3.

And truly since A. C. is so desirous of an Answer, I will give it freely. And first in the Generall. I am no way satisfied with A. C. his Addition (not expressly, at least not evidently) what means he? If he speake of the Letter of the Scripture, then, whatsoever is expressly, is evidently in the Scripture; and so his Addition is vaine. If he speake of the Meaning of the Scripture, then his Addition is cunning. For many things are Expressly in Scripture, which yet in their Meaning are not evidently there. And what e're hee meane, my words are, That our Negative Articles refute that which is not affirmed in Scripture, without any Addition of Expressly, or Evidently. And he should have taken my words, as I used them. I like not change, nor Addition, nor am I bound to either of A. C. making. And I am as little satisfied with his next Addition (nor directly, at least not demonstratively concluded out of it.) For are there not many things in Good Logicke concluded, directly, which yet are not concluded Demonstratively? Surely there are. For to be directly or indirectly concluded flowes from the Moode or Forme of the Syllogisme: To be demonstratively concluded flowes from the Matter or Nature of the Propositions. If the Propositions be Prime and necessary Truths, the Syllogisme is demonstrative and scientificall, because the Propositions are such. If the Propositions be probable onely, though the Syllogisme be made in the clearest Moode, yet is the Conclusion

Conclusion no more. The Inference, or Consequence indeed is cleare and necessary, but the Consequent is but probable, or topically, as the Propositions were. Now my words were onely for a *Direct Conclusion*, and no more: though in this case I might give A. C. his Caution. For *Scripture* here is the thing spoken of. And *Scripture* being a *Principle*, and every *Text of Scripture* confessedly a *Principle* among all Christians, whereof no man^a desires any farther prooffe: I would faine know, why that which is plainly and apparently, that is, by direct Consequence, proved out of *Scripture*, is not *Demonstratively* or *Scientifically* proved? If at least he think there can be any *Demonstration in Divinity*: and if there can be none, why did he add *Demonstratively*?

^a *Habitus enim Fidei ita se habet in ordine ad Theologiam, sicut se habet Habitus intellectus ad Scientias humanas.* M. Canus. L. 2. de Loc. c. 8.

Next in Particular; I answer to the Instance

NUM. 4.
A. C. p. 49.

which A. C. makes, concerning the *Baptisme of Infants*, That it may be concluded *directly* (and let A. C. judge, whether not *demonstratively*?) out of *Scripture*, both that *Infants* ought to be baptized; and that *Baptisme* is necessary to their *Salvation*. And first, that *Baptisme* is necessary to the *Salvation of Infants* (in the ordinary way of the Church, without binding God to the use and meanes of that *Sacrament*, to which he hath bound us) † is expresse in S. Iohn 3. Except a man be borne againe of water,

† S. Aug. expressly of the Baptisme of Infants. L. 1. de Peccato. Mer. & Remiss. c. 30. Et L. 2. c. 27. Et L. 3. de Anima & ejus Origine. c. 13. Nay they of the Romane Party which urge the Baptisme of Infants, as a matter of Faith, and yet not to be concluded out of *Scripture*; when they are not in eager pursuit of this controversie, but look upon truth with a more indifferent eye, confesse as much (even the Learned st of them) as we ask. *Advertendum autem Salvatorem dum dicit [Nisi quis renatus, &c.] necessitatem imponere omnibus, ac proinde Parvulos debere renasci ex aqua & Spiritu.* Iansen. Harm. in Euang. c. 20. So here's Baptisme Necessary for Infants, and that Necessity imposed by our Saviour, and not by the Church onely. *Heretici nullo alio quam hoc Scripturae testimonio probare possunt, Infantes esse baptizandos.* Mald. in S. Ioh. 3. 5. So Maldonat confesses that the Hereticks (we know whom he meanes) can prove the Baptisme of Infants by no Testimony of *Scripture* but this: which speech implies, That by this Testimony of *Scripture* it is, and can be proved, and therefore not by Church-Tradition only. And I would faine know, why Bellarmine, L. 1. de Baptismo. c. 8. §. 5. should bring three Arguments out of *Scripture* to prove the Baptisme of Infants [*Habemus in Scripturis tria argumenta, &c.*] if Baptisme cannot be proved at all out of *Scripture*, but only by the Tradition of the Church. And yet, this is not Bellarmine's way alone, but Suarez's in Tho. p. 3 q. 68. Disput. 25. Sect. 1. §. 2. *Ex Scriptura possunt varia Argumenta sumi ad confirmandum Pædobaptismum. Et similiter, &c.* And Greg. de Valentia, L. de Baptismo. Parvulorum c. 2. §. 1. And the Pope himselfe, Innocent. 3. L. 3 Decretal. Tit. 42. Cap. Majores. And they all jump with S. Amb. L. 10. Epist. 84. ad Demetriadem Virginem: who expressly affirms it, *Pædobaptismum esse Constitutionem Salvatoris*: And proves it out of S. Job. 3. 5.

and

and the Spirit, he cannot enter into the kingdom of God. So, no Baptisme, no Entrance. Nor can Infants creepe in, any other ordinary way. And this is the received Opinion of all the Ancient Church

** Infantes reos esse Originalis peccati, & ideo baptizandos esse, Antiquam Fidei Regulam vocat. S. Aug. Ser. 8. de ver. Apost. c. 8. Et nemo vobis susurret doctrinas alienas, hoc Ecclesia semper habuit, semper tenuit, hoc à majorum fide recepit, &c. S. Aug. Ser. 10. de verb. Apost. c. 2. & S. Ambros. L. 10. Ep. 84. circa medium. Et S. Chrysost. Hom. de Adam & Eva. Hoc predicat Ecclesia Catholica ubique diffusa.*

b Egi causam eorum qui pro se loqui non possunt, &c. S. Aug. Serm. 8. de verb. Apost. c. 8.

of Christ^a. And secondly, That Infants ought to bee baptized, is first plaine by evident and Direct Consequence out of Scripture. For if there be no Salvation for Infants in the ordinary way of the Church, but by Baptisme, and this appeare in Scripture, as it doth, then out of all Doubt, the Consequence is most evident out of that Scripture, That Infants are to be baptized, that their Salvation may be certaine. For they which cannot^b help themselves, must not be left onely to Extraordinary Helpes, of which wee

have no assurance, and for which wee have no warrant at all in Scripture, while wee in the meane time neglect the ordinary way, and meanes commanded by Christ. Secondly, 'tis very neare an Expression in Scripture it selfe. For when S. Peter had ended that great Sermon of his, Act. 2. he applies two comforts unto them, Vers. 38. Amend your lives, and be baptized, and you shall receive the gift of the Holy Ghost. And then, Verse 39. hee inferres, For the promise is made to you, and to your children. The Promise; what Promise? What? Why the Promise of Sanctification by the Holy Ghost. By what meanes? Why, by Baptisme. For 'tis expressly, Be baptized, and ye shall receive. And as expressly, This promise is made to you, and to your children. And therefore A. C. may finde it, if he will, That the Baptisme of Infants may be directly concluded

Act. 2. 38, 39.

out

out of Scripture. For some of his owne Party, ^a Ferus and ^b Salmeron, could both find it there. And so (if it will doe him any pleasure) he hath my Answer, which he saith, he would be glad to know.

^a Nullum excipit, non Iudeum, non Gentilem, non Adultum, non Puerum. &c. Ferus in Act. 2. 39.

^b Et ad Filios vestros: quare debent consentire, quum ad usum rationis perveniunt, ad implenda promissa in Baptismo, &c. Salm. Tract. 14. upon the place.

NUM. 5.

'Tis true, ^a Bellarmine presses a maine Place out of S. Augustine, and he urges it hard.

^a Bellar. L. 4. de Verbo Dei c. 9. §. 5.

S. ^b Augustine's words are, The Custome of our Mother the Church in Baptizing Infants, is by no meanes to be contemned, or thought superfluous; nor yet at all to be believed, unlesse it were

^b S. Aug. Gen. ad Lit. c. 23. Consuetudo Matris Ecclesie in Baptizandis parvulis nequaquam spernenda est, nec omnino credenda, nisi Apostolica esset Traditio.

an Apostolicall Tradition. The Place is truly cited, but seemes a great deale stronger, than indeed it is. For first, 'tis not denyed, That this is an Apostolicall Tradition, and therefore to be believed. But secondly, not therefore onely. Nor doth S. Augustine say so, nor doth Bellarmine presse it that way. The truth is, it would have beene somewhat difficult to finde the Collection out of Scripture onely for the Baptisme of Infants, since they do not actually believe. And therefore S. Augustine is at nec credenda nisi, that this Custome of the Church had not been to be believed, had it not been an Apostolicall Tradition. But the Tradition being Apostolicall, led on the Church easily to see the necessary Deduction out of Scripture. And this is not the least use of Tradition, to lead the Church into the true meaning of those things which are found in Scripture, though not obvious to every eye there. And that this is S. Augustine's meaning, is manifest by himself, who best knew it. For when he had said, 'as he doth, That to baptize children, is Antiqua fidei Regula, the Ancient Rule of Faith, and the constant Tenet of the Church, yet he

^c Cur Antiquam fidei Regulam frangere conaris? S. Aug. Ser. 8. de ver. Apoc. c. 8. Hoc Ecclesia semper tenuit. Ib. Ser. 10. c. 2.

I

doubts

doubts not to collect and deduce it out of Scripture also. For when Pelagius urged, That Infants needed not to be baptized, because they had no Originall Sin: S. Augustine relies not upon the Tenet of the Church only, but argues from the Text thus.

^a *Quid necessarium habuit Infans Christum, si non agrotat? S. Matth. 9. 12.*

Quid est quod dicis, nisi ut non accedant ad Iesum? Sed tibi clamat Iesus. Sine Parvulos venire ad me. S. Aug. in the fore-cited places.

^a *What need have Infants of Christ, if they be not sicke? For the sound need not the Physitian, S. Mat. 9. And againe, is not this said by Pelagius, ut non accedant ad Iesum? That Infants may not*

come to their Saviour? *Sed clamat Iesus, but Iesus cries out, Suffer Little ones to come unto me, *S. Mar. 10.*

^b *Nullus est Scriptor tam vetustus, qui non ejus Originem ad Apostolorum seculum pro certo referat. Calv. 4. Inst. c. 16. §. 8.*

[†] *Miserrimum asylum foret, si pro Defensione Padobaptismi ad nudam Ecclesia auctoritatem fugere cogere-mur. Calv. 4. Inst. c. 8. §. 16.*

And all this is fully acknowledged by ^b Calvine, Namely, That all men acknowledge the Baptisme of Infants to descend from Apostolicall Tradition. [†] And yet that it doth not depend upon the bare and naked Authority of the Church. Which he speaks not in re-

gard of Tradition, but in relation to such prooffe, as is to be made by necessary Consequence out of Scripture over and above Tradition.

NUM. 6.

^{*} §. 15. Num. 1. A. C. p. 49.

As for Tradition, ^{*} I have said enough for that, and as much as A. C. where 'tis truly Apostolicall. And yet if any thing will please him, I will add this con-

^c *Orig. in Rom 6. 6. tom. 2 p. 543. Pro hoc Ecclesia ab Apostolis Traditionem suscepit, etiam parvulis Baptismum dare. Et S. Aug. Ser. 10. de verb. Apol. c. 2. Hoc Ecclesia à Majorum fide percepit. And it is to be observed, that neither of these Fathers (nor I believe any other) say that the Church received it à Traditione solâ, or à Majorum fide solâ: as if Tradition did exclude collection of it out of Scripture.*

cerning this particular, The Baptizing of Infants. That the Church received this by Tradition from the Apostles. By Tradition And what then? May it not directly be concluded out of Scripture, because it was delivered to the Church by way of Tradition? I hope A. C. will never say so. For certainly in Doctrinall things, nothing so likely to be a Tradition Apostolicall,

as

as that which hath a *root and a Foundation in Scripture. For Apostles cannot write, or deliver contrary, but subordinate, and subservient things.

^aYea, and Bellarmine himself avers, *Omnes Traditiones &c. contineri in Scripturis in universali. L. 4. de verb. Dei non scripto. c. 10. §. Sic etiam. And S. Basil. Serm. de fide approves only those Agrapha, qua non sunt aliena a piâ secundâ Scripturâ Sententiâ.*

F. I asked how he knew Scripture to be Scripture, and in particular, Genesis, Exodus, &c. These are believed to be Scripture, yet not proved out of any Place of Scripture. The Bishop said, That the Books of Scripture are Principles to be supposed, and needed not to be proved.

B. I did never love too curious a search into that which might put a man into a wheele, and circle him so long betweene proving Scripture by Tradition, and Tradition by Scripture, till the Divell finde a meanes to dispute him into Infidelity, and make him believe neither. I hope this is no part of your meaning. Yet I doubt this ^b Question, *How doe you know Scripture to be Scripture?* hath done more harme, than you will be ever able to helpe by Tradition. But I must follow that way which you draw me. And because it is so much insisted upon by you, and is in it self a matter of such Consequence, I will sift it a little farther.

^b *Qui conantur fidem destruere sub specie Questionis difficilis, aut fortè indissolubilis, &c. Orig. 2. 35. in S. Matth.*

^c To know that Scriptures are Divine, and infallible in every part, is a Foundation so necessary, as if it bee doubtfully question'd, all the Faith built upon Scripture falls to the ground. *A. C. p. 47. Necessè est nôsse extare Libros aliquos verè Divinos. Bellarm. L. 4. de verb. Dei non scripto. c. 4. §. Quartò necesse. Et etiam libros qui sunt in manibus esse illos. Ibid. §. Sextò oportet.*

Many men labouring to settle this great Principle in Divinity, have used diverse meanes to prove it. All have not gone the same way, nor all the right way: You cannot be right, that resolve Faith of the Scriptures, being the Word of God, into onely Tradition. For onely, and no other prooffe are equall. To

- prove the Scripture therefore (so called by way of Excellence) to be the *Word of God*, there are severall Offers at diverse proofes. For first, some flie to the *Testimony* and wittnesse of the *Church*, and her *Tradition*, which constantly believes, and unanimously delivers it. Secondly, some to the *Light* and the *Testimony* which the *Scripture* gives to it selfe; with other internall proofes which are observed in it, and to be found in no other Writing whatsoever. Thirdly, some to the *Testimony of the Holy Ghost*, which cleares up the light that is in Scripture, and scales this Faith to the soules of men, that it is *Gods Word*. Fourthly, all that have not imbrutished themselves, and sunke below their *species*, and order of *Nature*, give even *Naturall Reason* leave to come in, and make some proofe, and give some approbation upon the weighing, and the consideration of other Arguments. And this must be admitted, if it be but for *Pagans* and *Infidels*, who either consider not, or value not any one of the other three: yet must some way or other bee converted, or left without excuse, *Rom. 1.* and that is done by this very evidence.

Rom. 1. 20.

Num. 3.

1. For the first: The *Tradition* of the *Church*, which is your way: That taken and considered alone, it is so farre from being the *only*, that it cannot be a *sufficient* Proofe to believe by *Divine Faith*, that Scripture is the *Word of God*. For that which is a *full* and *sufficient* proofe, is able of it selfe to settle the soule of man concerning it. Now the *Tradition of the Church* is not able to doe this. For it may bee further asked, why wee should believe the *Churches Tradition*? And if it be answered, we may believe, *Because the Church is infallibly governed by the Holy Ghost*; it may yet be demanded

demanded of you, How that may appeare? And if this be demanded, either you must say; you have it by *speciall Revelation*, which is the *private Spirit* you object to other men; or else you must attempt to prove it by *Scripture*^a, as all of you doe. And that very offer, to prove it out of *Scripture* is a sufficient acknowledgement, that the *Scripture*, is a higher Prooffe, then the *Churches Tradition*, wch (in your own Grounds) is, or may be *Questionable*, till you come thither. Besides, this is an *Inviolable* ground of Reason: * *That the Principles of any Conclusion must be of more credite, then the conclusion it self.* Therefore if the *Articles of Faith*, The *Trinity*, the *Resurrection*, and the rest, be the *Conclusions*, and the *Principles* by which they are prooved, be only *Ecclesiasticall Tradition*, it must needs follow, That the *Tradition of the Church* is more infallible then the *Articles of the Faith*, if the *Faith* which we have of the *Articles* should be finally *Resolved* into the *Veracity of the Churches Testimony*. But this † your *Learned* and wary men deny. And therefore I hope your selfe dare not affirme.

Againe, if the *Voyce of the Church* (saying the *Bookes of Scripture* commonly received, are the *Word of God*) be the *formall Object of Faith*, upon which alone absolutely I may resolve my selfe, then every man not only may, but ought to resolve his *Faith* into the *Voyce or Tradition of the Church*: for every man is bound to rest upon the *proper and formall Object of the Faith*. But nothing can bee more evident then this, That a man ought not to resolve his *Faith* of this *Principle* into the *sole Testimony of the Church*. Therefore neither is that *Testimony*, or *Tradition* alone

^a *Esse aliquas veras Traditiones demonstratur ex Scripturis. Bel-lar. L. 4. de verbo Dei non Scripto. c. 3. and A. C. p. 50. proves Tradition out of 2 Thes. 2.*

* *Arist. 1. Post. c. 2. T. 16. Per Pacium. Quocirca si dicitur quod, propter prima scimus & credimus, illa quoque scimus & credimus magis, quia per illa scimus, & credimus etiam posteriora.*

† *Eorum errorem dissimulare non possum, qui asserunt fidem Nostram, eò tanquam in ultimam credendi causam reducendam esse, Ut Credamus Ecclesiam esse Veracem &c. M. Canus. L. 2. de Locis, c. 8. §. Cui, & tertium,*

NUM. 4.

* *Vox Ecclesie non est formale Obiectum Fidei.* Stapl. Relect. Cont. 4. q. 3. A. 2. *Licet in Articulo Fidei [Credo Ecclesiam] forte contineatur hoc totum, Credo ea, quæ docet Ecclesia : tamen non intelligitur necessario, quod Credo docenti Ecclesie tanquam Testi infallibili.* ibid. *Vbi etiam rejicit Opinionem.* Durandi & Gabr. Et Waldens. L. 2. Doctr. Fidei Art. 2. c. 21. *Num. 4. Testimonium Ecclesie Catholice est Obiectum Fidei Christiane, & Legislatio Scriptura Canonica, subijcitur tamen ipsi sicut Testis Iudici, & Testimonium Veritati &c.* Canus Loc. Lib. 2. cap. 8. *Nec, si Ecclesia aditum nobis prabet ad huiusmodi Libros Sacros cognoscendos, protinus ibi acquiescendum est, sed ultra oportet progredi, & Solidam Dei veritatem niti &c.*

the formall Object of Faith. * The Learned of your owne part grant this : † Although in that Article of the Creed (I believe the Catholike Church) peradventure all this be contained (I believe those things which the Church teacheth) yet this is not necessarily understood,

That I believe the Church teaching, as an Infallible Witnesse. And if they did not confesse this ; it were no hard thing to prove.

NUM. 5.

But here's the cunning of this Devise All the Authority's of Fathers, Councils, nay of Scripture too,

^b *Omnis ergo Ecclesiastica Autoritas, cum sit ad Testificandum de Christo, & Legibus ejus : vilior est Christi legibus, & Scripturis Sanctis necessario postponenda.* Wald. L. 2. Doctr. Fidei Art. 2. cap. 21. Numb. 1.

^b (though this be contrary to their owne Doctrine) must bee finally Resolved into the Authority of the Present Ro-

mane Church, And though they would seeme to have us believe the Fathers, and the Church of old, yet they will not have us take their Doctrine from their owne Writings, or the Decrees of Councils : because (as they say) wee cannot know by reading them, what their meaning was, but from the Infallible Testimony of the present Romane Church teaching by Tradition. Now by this, two things are evident. First, That they ascribe as great Authority (if not greater) to a part of the Catholike Church, as they doe to the whole, which wee believe in our Creede ; and which is the Society of all Christians. And this is full of Absurdity in Nature, in Reason, in All things, That any Part

^cPart should bee of
equall worth, power, cre-
dit, or authority with the
Whole. Secondly, that in
their Doctrine concern-
ing the Infallibility of
their Church, their pro-

ceeding is most unreasonable. For if you aske them,
Why they believe their whole Doctrine to be the sole
true Catholike Faith? Their Answer is, Because it is
agreeable to the Word of God, and the Doctrine and Tra-
dition of the Ancient Church. If you aske them, How
they know that to be so? They will then produce
Testimonies of Scripture, Councells, and Fathers,
But if you aske a third time, By what meanes they
are assured, that these Testimonies doe indeed make
for them, and their Cause? They will not then
have recourse to Text of Scripture, or Exposition
of Fathers, or phrase and propriety of Language, in
which either of them were first written, or to the
scope of the Author,

or the ^d Causes of the
thing uttered, or the
Conference with like
^e Places, or the Ante-
cedents ^f and Conse-
quents of the same Pla-
ces: ^g or the Exposition
of the darke and doubt-
full Places of Scripture
by the undoubted and
manifest. With divers
other Rules given for
the true knowledge
and understanding of

^cTotum est majus sua parte. Etiam si Axioma sit
apud Euclidem, non tamen ideo Geometricum putan-
dum est, quia Geometres eo utitur. Vititur enim &
tota Logica. Ram in Schol. Matth. And Aristotle
vindicates such Propositions τὰ ἐν τοῖς μαθηματικῇ κα-
λέμενα ἀξιώματα. from being vsurped by Particular
Sciences. ἀπὸ τοῦ δι' ἑαυτὸν &c. Quia conveniunt omni
Enti; & non alicui Generi separatim. 4. Metaph.
cap. 3. T. 7.

^d Intelligentia dictorum ex causis est assumenda dicen-
di, quia non Sermones res, sed Rei Sermo est subjectus.
S. Hilar. L. 4. de Trin. Ex materia dicti dirigendus est
sensus. Tert. L. de Resur. carnis. c. 37.

^e Videndo differentias Similium ad Similia. Orig.
Tract. 19 in S. Matth.

^f Recolendum est unde venerit ista Sententia, & qua
illam superiora pepererint, quibusque connexa depende-
at. S. Aug. Ep. 29 Solet circumstantia Scriptura illumi-
nare Sententiam. S. Aug. L. 83. Quast. 9. 69.

^g Qua ambigue & obscure in nonnullis Scripturae Sa-
crae locis dicta videntur, per ea qua alibi certa, & indu-
bitata habentur, declarantur. S. Basil. in Regulis con-
tractis, Reg. 267. Manifestiora quaque prevaleant,
& de incertis certiora praescribant. Tert. L. de Resur.
c. 19 & 21. S. Aug. L. 3. De Doct. Christ. c. 26.
Moris est Scripturarum obscuris Manifesta subnectere,
& quod prius sub anigmatibus dixerint, aperta voce pro-
ferre. S. Hieron. in Esa 19. princ. Vide. §. 26. Nu. 4.

Scripture

^b S. Aug. L. 3. de
Doctr. Christi-
ana.

Scripture, which do frequently occurre in ^b S. Augu-
stine. No, none of these, or the like helps: That,
with them, were to Admit a *Private Spirit*, or to
make way for it: But their finall Answer is; They
know it to be so, because the present *Romane Church* wit-
nesseth it, according to Tradition. So arguing, *à primo*
ad ultimum, from first to last, the Present Church of
Rome and her Followers believe her owne Do-
ctrine, and Tradition to be true and *Catholike*,
because she professes it to be such. And if this be
not to proove *idem per idem*, the same by the same,
I know not what is: which, though it be most ab-
surd in all kind of learning, yet out of this I see not
how 'tis possible to wind themselves, so long as
the last resolution of their Faith must rest (as they
teach) upon the Tradition of the present Church
only.

N u m. 6.

It seemes therefore to mee very necessary*, that
we be able to proove the Bookes of Scrip-
ture to be the Word of God, by some Authority that
is absolutely Divine. For if they be warranted
unto us by any Authority lesse then Divine,

* And this is so necessary, that Bellarmine confesses,
that if Tradition (which he relies upon) be not Di-
vine: He and his can have no Faith. *Non habemus*
fidem. Fides enim verbo Dei nititur. L. 4. de verbo
Dei. c. 4. §. At si ita est.

And A. C. tells us. p. 47. To know that Scripture
is Divine and Infallible in every part, is a Founda-
tion so necessary, as if it be doubtfully questioned, all
the Faith built upon Scripture falls to the ground.
And he gives the same reason for it, p. 50. which Bel-
larmine doth.

then all things contained in them (which have no
greater assurance then the Scripture, in which they
are read) are not *Objects of Divine beliefe*. And that
once granted will enforce us to yeeld, That all the
Articles of Christian Beliefe have no greater assurance
then *Humane*, or *Morall Faith*, or *Credulity* can afford.
An Authority then simply Divine must make good
the Scriptures Infallibility, at least in the last Reso-
lution of our Faith in that Poynt. This Authority
cannot

cannot bee any Testimony, or *Voyce* of the * Church alone. For the Church consists of men subject to Error; And no one of them, since the *Apostles* times, hath beene assisted with so plentifull a measure of the *Blessed Spirit*, as to secure him from being deceived; And all the *Parts*, being all liable to mistaking, and fallible, the *Whole* cannot possibly bee *Infallible*, in, and of it self, and privileged from being deceived in some Things, or other. And even in those *Fundamentall* Things, in which the *Whole Vniversall Church* neither doth, nor can erre; yet even there her *Authority* is not *Divine*, because She delivers those supernatural Truths by *Promise of Assistance*, yet tyed to *Meanes*: And not by any *speciall Immediate Revelation*, which is necessarily required to the very least Degree of *Divine Authority*. And therefore our *Worthies* do not only say, but prove, That all the Churches Constitutions are of the nature of *Humane Law*.^a And some among you, not unworthy for their Learning, prove it at large, That all the Churches Testimony, or *Voyce*, or Sentence (call it what you will) is but *suo modo*, or *aliquo modo*, not simply, but in a manner *Divine*. Yea, and *A. C.* himselfe, after all his debate comes to that, and no further, That the Tradition of the Church is, at least in some sort, *Divine and Infallible*. Now that which is *Divine* but in a sort or manner, bee it the Churches manner, is *aliquo modo non Divina*, in a sort not *Divine*. But this *Great Principle of Faith* (the Ground and Prooffe of whatsoever else is of Faith) cannot stand firme upon a Prooffe that is, and is not; in a manner, and not in a manner *Divine*,

K

As

* *Ecclesiam spiritu afflatam esse, certè credo. Non ut veritatem, auctoritatemve Libris Canonicis tribuat, sed ut doceat illos, non alios esse Canonicos. Nec si aditum nobis prabet ad hujusmodi sacros Libros cognoscendos, protinus ibi acquiescendum est, sed ultra oportet progredi, & solidam Dei veritatem nisi. Quam ex re intelligitur quid sibi voluerit Augustinus, quam ait, Evangelio non crederem, nisi &c. M. Canus L. 2. de Locis, c. 8. fol. 34. b. Non docet fundatam esse Evangelii fidem in Ecclesia Auctoritate, sed &c. Ibid.*

† Hook. 1. 3. §. 9

^a Stapl. Relett. Con. 4. 9. 3. A. 1. & 2.

A. C. p. 51.

As it must, if we have no other *Anchor* then the *Externall Tradition* of the *Church* to lodge it upon, and hold it steady in the midst of those waves, which daily beate upon it.

NUM. 7.
A. C. p. 49.

A. C. p. 50.

A. C. p. 51.

¶ *Verbum Dei non est tale, nec habet ullam Auctoritatem, quia scriptum est in membranis, sed quia à Deo profectum est.*
Bellar. l. 4. de Verb. Dei. 2. S. Ecclesiasticæ Traditiones.

* *Lex ordinata per Angelos in manu Mediatoris.* Gal. 3. 19.

• S. Luk. 1. 30.

• The Holy Ghost &c.

which spake by the Prophets, in Symb. Nicen.

Now here *A. C.* confesses expressly, That to prove the *Bookes of Scripture* to bee *Divine*, we must bee warranted by that which is *Infallible*. Hee confesses farther, that there can be no sufficient *Infallible Proofs* of this, but *Gods Word*, written, or unwritten. And he gives his Reason for it. Because if the *Proofs* be meereely *Humane*, and *Fallible*, the *Science* or *Faith* which is built upon it, can be no better. So then this is agreed on by mee, (yet leaving other men to travell by their owne way, so be they can come to make *Scripture* thereby *Infallible*) That *Scripture* must bee knowne to bee *Scripture* by a sufficient, *Infallible, Divine Proofs*. And that such *Proofs* can be nothing but the *Word of God*, is agreed on also by me. Yea, and agreed on for me it shall be likewise, that *Gods Word* may be written, and unwritten. For *Cardinall Bellarmine* tells us truly, that it is not the *writing*, or *printing*, that makes *Scripture* the *Word of God*; but it is the *Prime Vnerring Essentiall Truth*, *God himselfe* uttering, and revealing it to his *Church*, that makes it *Verbum Dei*, the *Word of God*. And this *Word of God* is uttered to men, either *immediately* by *God himselfe*, *Father*, *Sonne*, and *Holy Ghost*, and so 'twas to the *Prophets* and *Apostles*: Or *mediately*, either by *Angels*, to whom *God* had spoken first, and so the *Law* was given, * *Gal. 3.* and so also the *Message* was delivered to the *Blessed Virgin*, • *S. Luke 1.* or by the *Prophets* • and *Apostles*, and so the *Scriptures* were delivered to the *Church*. But their being written, gavethem no *Authority* at all, in regard of themselves.

selves. *Written* or *unwritten*, the *Word* was the same.

But it was written, that it might bee the better *preserved*, and continued with the more integrity to the use of the Church, and the more faithfully in our *Memories*. And you have been often enough told (were truth, and not the maintaining of a party, the thing you seek for) that if you will shew us any such *unwritten word*

of God delivered by his *Prophets* and *Apostles*, we will acknowledge it to be *Divine*, and *Infallible*. So, *written*, or *unwritten*, that shall not stumble us. But then *A. C.* must not tell us, at least not thinke we shall swallow it into our *Beliefe*: that every thing which he sayes, is the *unwritten Word* of God, is so indeed.

I know *Bellarmino* hath written a whole Booke * *De verbo Dei non scripto*, of the Word of God not written, in which he handles the Controversie concerning *Traditions*. And the Cunning is, to make his weaker Readers believe, that all *that*, which He, and his are pleased to call *Traditions*, are by and by no lesse to be received, and honoured, then the *unwritten word* of God ought to be. Whereas 'tis a thing of easie knowledge, That the *unwritten Word* of God and *Tradition*, are not *Convertible* *Termes*, that is, are not all one. For there are many *Unwritten Words* of God, which were never delivered over to the Church, for ought appears: And there are many *Traditions* (affirmed,

^c Nam Pseudopropheta etiam viventibus adhuc Apostolis, multas fingeant corruptelas sub hoc prætecto & titulo, quasi ab Apostolis vivâ voce essent tradita: & propter hanc ipsam causam Apostoli Doctrinam suam ceperunt Literis comprehendere, & Ecclesiis commendare. Chem. Exam. Concil. Trid. de Traditionibus sub octavo genere Tradit. And so also Iansen. Comment. in S. Ioh. 5. 47. Sicut enim firmitus est quod mandatur Literis, ita est culpabilius & majus non credere Scriptis, quam non credere Verbis.

^d Labilis est memoria, & ideo indigemus Scripturâ: Dicendum quod verum est, sed hoc non habet, nisi ex inundantia peccatorum. Henr. a Gand. Sum. p. 1. Ar. 8. q. 4. fine. Christus ipse de pectore morituro Testamentum transfert in tabulas duraturas. Optat. L. 5. Christus ipse non transtulit, sed ex Oprati sententiâ, Ejus Inspiratione, si non Jussu, Apostoli transtulerunt.

NUM. 8.

*Bellar. L. 4. De Verbo Dei non scripto.

at least to be *such* by the (Church of Rome) which were never warranted by any *unwritten Word* of God.

NUM. 9.

* Acts 1.3.

First, That there are many *unwritten words* of God, which were never delivered over to the Church, is manifest. For when, or where were the words, which Christ spake to his *Apostles*, during the * *forty dayes* of his *Conversing* with them after his *Resurrection*, first delivered over to the Church? or what were the *unwritten Words* He then spake? If neither Hee, nor His *Apostles*, or *Evangelists* have delivered them to the Church, the Church ought not to deliver them to her Children.

^b *Annunciare aliquid Christianis Catholicis, prater id quod acceperunt, nunquam licuit, nusquam licet, nunquam licebit. Vincen. Lir. c. 14. Et prescript nihil aliud innovari, nisi quod traditum est. S. Cypri. ad Pompeium cont. Epist. Stephan. princ.*

Or if she doe ^b *tradere non traditum*, make a *Tradition* of that, which was not delivered to her,

and by some of Them, then She is unfaithful to God, and doth not *servare depositum*, faithfully keepe that

* 1 Tim. 6. 20. and, 2 Tim. 1. 14.

which is committed to her *Trust*. * 1 Tim. 6. And her Sonnes, which come to know it, are not bound

^c *Si ipsa (Ecclesia) contraria Scriptura diceret, (Fidelis) ipsi non crederet. &c. Hen. a Gand. Sum. p. 1. A. 10. q. 1. And Bellarmi e himselfe, that he might the more safely defend himselfe in the Cause of Traditions, sayes, (but how truly let other men Iudge,) Nullam Traditionem admittimus contra Scripturam. L. 4. de Verbo Dei. c. 3. S. Deinde commune.*

to obey her *Tradition* against the ^c *Word* of their Father. For where-soever Christ holds his peace, or that his words are not Registered, I am

^d *S. Aug. Tom. 96. in S. Ioh. in illa Verba, Multa habeo dicere, sed non potestis portare modo.*

of S. ^d *Augustines* Opinion, No man may dare without rashnesse say they were *these*, or *these*. So, there were many *unwritten Words* of God, which were never delivered over to the Church; and therefore never made *Tradition*. And there are many *Traditions*, which cannot be said to be the *unwritten Word* of God. For I believe, a Learned Romanist, that will weigh before he speakes, will not easily say, That to Anoint, or use Spittle in Baptisme; or to use three Dippings in the

the use of that *Sacrament*: or diverse other like *Traditions* had their *Rise* from any *Word of God unwritten*: Or if he be so hardy as to say so, 'tis *gratis dictum*, and he will have enough to doe to prove it. So, there may be an *unwritten Word of God*, which is no *Tradition*. And there are many *Traditions*, which are no *unwritten Word of God*. Therefore *Tradition* must be taken two wayes. Either, as it is the *Churches Act* delivering, or the *Thing* thereby delivered, and then 'tis *Humane Authority*, or from it, and unable *infallibly* to warrant *Divine Faith*, or to be the *Object* of it. Or els as it is the *unwritten Word of God*: and then where ever it can be made to appeare so, 'tis of *divine and infallible Authority*, no question. But then I would have *A. C.* consider where he is in this *Particular*. He tels us, *We must know infallibly, that the Bookes of Holy Scripture are Divine, and that this must be done by unwritten Tradition, but so, as that this Tradition is the Word of God unwritten*: Now let him but prove that this, or any *Tradition*, which the *Church of Rome* stands upon, is the *Word of God*, though *unwritten*, and the businesse is ended. But *A. C.* must not thinke, that because the *Tradition of the Church* tels me these Bookes are *Verbum Dei*, Gods *Word*; and that I do both honour and believe this *Tradition*; That therefore this *Tradition* it selfe is Gods *Word* too; and so *absolutely sufficient and infallible* to worke this *Beliefe* in me. Therefore for ought *A. C.* hath yet added, we must on with our *Inquiry* after this great *Businesse*, and *most necessary Truth*.

A. C. p. 49.

A. C. p. 50.

2. For the second way of proving, That *Scripture* should be fully and sufficiently knowne, as by *Divine and Infallible Testimony*, *Lumine proprio*, by the resplendency of that *Light*, which it hath in it selfe onely, and by the witnesse that it can so

Num. 15.

Hook. 1. 2. §. 4

• Euseb. L. 2. c. 27. fine. Edit. Basil. 1549.
• Euseb. L. 3. c. 25.

give to it selfe, I could never yet see cause to allow.
For as there is no place in Scripture that tels us, Such Books containing such, and such Particulars are the *Canon*, and *infallible Will and Word of God*: So if there were any such place, that were no sufficient prooffe; For a man may justly aske another Booke to beare witnessse of *that*; and againe of *that* another; and where ever it were written in Scripture, that must be a part of the *Whole*. And no created thing can alone give witnessse to it selfe, and make it evident, nor one part testifie for another, and satisfie where Reason will but offer to contest. Except those *Principles onely of Naturall knowledge*, which appeare manifest by *intuitive light* of understanding, without any Discourse. And yet they also to the weaker sort require *Induction* preceding. Now this *Inbred light of Scripture* is a thing coincident with *Scripture it selfe*: and so, the *Principles*, and the *Conclusion* in this kind of prooffe should be entirely the same, which cannot be. Besides, if this *inward Light* were so cleare, how could there have beene any variety among the *Ancient Believers* touching the Authority of S.^a *Iames*, and S.^a *Jude's Epistles*, and the ^b *Apo-calyps*, with other Bookes which were not received for diverse yeares after the rest of the *New Testament*? For certainly, the *Light* which is in the Scripture, was the same then, which now it is. And how could the *Gospell of S. Bartholomew*, of S. *Thomas*, and other counterfeit peeces obtaine so much credit with some, as to be received into the *Canon*, if the evidence of this *Light* were either *Universall*, or *Infallible*, of, and by it selfe? And this, though I cannot approve, yet, me thinks, you may, and upon probable grounds at least. For I hope
no

no † *Romanist* will deny, but that there is as *much light in Scripture* to manifest, and make ostension of it selfe to be infallibly the *written Word of God*, as there is in *any Tradition of the Church*, that it is Divine, and infallibly the *unwritten Word of God*.

And the Scriptures saying from the mouthes of the Prophets, ^b *Thus saith the Lord*, and from the mouthes of the ^a *Apostles*, that *the Holy Ghost spake by them*, are at least as able, and as fit to beare witnessse to their owne Verity; as the Church is to beare witnessse to her owne *Traditions*, by bare saying they come from the *Apostles*. And your selves would never go to the Scripture, to prove that there are *Traditions*, ^b as you do, if you did not thinke the Scripture as easie to be discovered by *inbred light in it selfe*, as *Traditions* by their *light*. And if this be so, then it is as probable at the least (which some of ours affirme) *That Scripture may bee knowne to bee the Word of God, by the Light, and Lustre which it hath in it selfe*, as it is (which you^c affirme) *That a Tradition may be knowne to be such, by the light which it hath in it selfe*: which is an excellent Proposition to make sport withall, were this an Argument, to be handled merrily.

3. For the third Opinion, and way of proving; either some thinke, that there is no sufficient warrant for this, unlesse they fetch it from the *Testimony of the Holy Ghost*, and so looke in vaine after *speciall Revelations*, and make themselves by this very Conceit, obnoxious, and easie to be led by all the whisperings of a *seducing private spirit*; or els you would faine have them think so. For your side, both upon this, and other Occasions, do often challenge, *That*

we

† Except *A. C.* whose boldness herein I cannot but pitie. For he denies this *light* to the *Scripture*, and gives it to *Tradition*: His words are, p. 52. *Tradition of the Church is of a company, which by its owne light shewes it selfe to bee infallibly assisted, &c.*

^b Isa 44. & *passim*.
^a Act. 28. 25.

^b 2. Thess. 2. 15.
Iude, vers. 3.

^c In your Articles delivered to *D. W.* to be answered.
And *A. C.* p. 52.

NUM. 11.

* A Iesuite, under the name of T. S. set out a Booke, An. 1630. which he called, *The Triall of the Protestant private Spirit.*

U: Testimonia Scriptura certam & indubitam fidem praesent, necessarium videtur ostendere, quod ipsa Divina Scriptura sint Dei Spiritu inspirata. Orig. 4. dei aggr.

under which can rest no possible error, That the Bookes of Scripture are the *written Word of God*:

If they which goe to the testimony of the *Holy*

Ghost for prooffe of this, doe meane

by Faith, *Objectum Fidei*, the Ob-

ject of Faith that is to bee belie-

ved, then, no question, they are out

of the *ordinary way*. For God never

sent us by any word or warrant

of his, to looke for any such *spe-*

ciall, and *private Testimony* to prove

which that *Booke* is, that we must

believe. But if by Faith they meane,

the *Habit*, or *Act of Divine infused*

Faith, by which vertue they doe

believe the *Credible Object*, and

thing to bee believed; then their

speech is true, and confessed by all

Divines of all sorts. For Faith is

the *gift* * of God, of God alone,

and an *infused* † *Habit*, in respect

whereof the *Soule* is meereley *recipi-*

ent; And therefore the sole In-

fuser, the *Holy Ghost* must not bee

excluded from that worke, which

none can doe, but Hee. For the

Holy Ghost, as * Hee first dictated

the *Scripture* to the *Apostles*:

bso

* 1. Cor. 12. 3, 4.

Datur nobis a Deo, &c. S. Aug. in Psal. 87.

† *Quia homo assentiendo eis quae sunt fidei, elevatur supra Naturam suam, oportet quod hoc in eis ex supernaturali principio interius moventis, quod est Deus. Tho. 2. 2a. q. 6. A. 1. c.* And your owne *Divines* agree in this, That *Fides acquisita* is not sufficient for any Article, but there must be *Fides infusa*, before there can be Divine Certainty. *Fides acquisita innititur conjecturis humanis. Ad quem modum & Saraceni suis Praceptoribus, & Iudei suis Rabinis, & Gentes suis Philosophis, & omnes suis Majoribus inhaerent: non sic Christiani, sed per interius lumen infusum a Spiritu Sancto, quo firmissimè & certissimè moventur ad credendum, &c. Canus. L. 2. Locor. c. 8. §. Iam li hac.*

* *Symb. Nicen.* The *Holy Ghost* spake by the *Prophets*, &c. *Et 1. S. Pet. 2. 21. Quis modus est, quo doces animas ea quae futura sunt? Docuisti enim Prophetas in nos. S. Aug. L. 11. Confess. c. 19.*

^b So did he not leave the Church in generall, nor the true members of it in particular, without Grace to believe, what himself had revealed, and made Credible. So that Faith, as it is taken for the vertue of Faith, whether it be of this, or any other Article, though it receive a kinde of preparation, or Occasion of Beginning from the Testimony of the Church, as it proposeth, and induceth to the Faith; yet it ends in God, revealing within, and teaching within, that which the Church preached without. For till the Spirit of God move the Heart of man, he cannot believe, be the Object never so Credible. The speech is true then, but quite ^d out of the State of this Question: which inquires onely after a sufficient meanes to make this Object Credible, and fit to be believed, against all impeachment of folly and temerity in Beliefe, whether men do actually believe it or not. For which no man may expect inward private Revelation, without the externall means of the Church, unlesse perhaps the case of Necessity be excepted, when a man lives in such a time & place as excludes him from all ordinary means; in which I dare not offer to shut up God from the soules of men, nor to tie him to those ordinary waies and means, to which yet in great wisdom

L

and

^b Nec enim Ecclesia Testimonium, aut Judicium predicamus, Dei Spiritum, vel ab Ecclesia docente, vel à nobis audientibus, excludimus, sed utrobique disertè includimus, &c. Stapl. trip. contr. Whitak. c. 3.

^c Fides quæ cepit ab Ecclesia Testimonio, quatenus proponit & inducit ad Fidem, desinit in Deo intus revelante, & intus docente quod foris Ecclesia predicavit. Stapl. Relect. Cont. 4. q. 3. a. 2. When grave and learned men doe sometimes hold, that of this Principle there is no prooffe, but by the Testimony of the Spirit, &c. I thinke it is not their meaning, to exclude all outward Prooffes, &c. but rather this, That all other meanes are uneffectuall of themselves to worke Faith, without the speciall Grace of God. Hook, &c. Lib. 3. §. 8.

^d De habitu Fidei quoad fieri ejus, & generationem, quàm à Deo immediate solo Dono gratuito infusus est, Nihil ad Questionem, nisi quoad hoc quod per Scriptura inspectionem, &c. Henr. à Gand. Sum. a. 10. q. 1. lit. D.

^e Stapl. Relect. Cont. 4. 2. 3. A. 2. Doth not onely affirme it, but proves it too, à paritate rationis, in case of necessity, where there is no Contempt of the externall meanes.

NUM. 12.

and providence He hath tied and bound all mankind. Private Revelation then hath nothing ordinarily to doe, to make the *Object Credible* in this, That *Scripture is the Word of God*, or in any other *Article*. For the Question is of such outward, and evident meanes, as other men may take notice of, as well as our selves. By which if there arise any Doubring, or Infirmitie in the Faith, others may strengthen us, or we affoord meanes to support

^a *Quid cum singulis agitur, Deus scit qui agit, & ipsi cum quibus agitur, sciunt. Quid autem agatur cum genere Humano, per Historiam commendari voluit, & per Prophetiam. S. Aug. de vera Relig. c. 25.*

them: Whereas the *Testimony of the Spirit*, and all private Revelation is within, nor felt, nor seen of

any, but him that hath it. So that hence can be drawn no prooffe to others. And Miracles are not sufficient alone to prove it, unlesse both *They*, and the *Revelation* too agree with the Rule of Scripture; which is now an *unalterable Rule* by ^b man, or Angell. To all this *A. C.* sayes nothing, save that I seeme not to admit of an infallible Impulsion of a private Spirit, ex parte subjecti, without any infallible Reason, and that sufficiently applied ex parte objecti, which if I did admit, would open a gap to all Enthusiasmes, and dreames of fanaticall men. Now for this yet I thank him. For I do not onely seeme not to admit, but I doe most clearly reject this phrensie in the words going before.

^b Gal. 1. 8.*A. C.* p. 52.

NUM. 13.

^c *Utitur tamen sacra Doctrina Ratione Humanâ, non quidem ad probandum Fidem ipsam, sed ad manifestandum aliqua alia, quæ traduntur in hac Doctrinâ. Tho. p. 1. q. 1. A. 8. ad 2.*

Passibus rationis novus homo tendit in Deum. S. Aug. de vera Relig. c. 26. (Passibus, verum est, sed nec æquis, nec solis:) Nam Invisibilia Dei altiori modo quantum ad plura percipit Fides, quam Ratio naturalis ex Creaturis in Deum procedens. Tho. 2. 2. q. 2. A. 3. ad 3.

4. The last way, which gives *Reason* leave to come in, and prove what it can, may not justly be denied by any reasonable man. For though *Reason* without *Grace* cannot see the way to Heaven, nor believe this

Booke, in which God hath written the way; yet
Grace

even this, *That Scriptures are the Word of God*, are so indifferent to a Naturall eye, that it may with as just cause leane to one part of the *Contradiction*, as to the other. For though this Truth, *That Scripture is the Word of God*, is not so Demonstratively evident, *a priori*, as to enforce Assent: yet it is strengthen'd so abundantly with probable Arguments, both from the Light of Nature it selfe, and *Humane Testimony*, that he must be very wilfull, and self-conceited, that shall dare to suspect it.

Nay, yet farther, ^a *It is not altogether impossible to* NUM. 16. *proove it even by Reason, a Truth infallible, or else to make them deny some apparent Principle of their own.* For Example: It is an apparent Principle, and with them, *That God, or the Absolute prime Agent, cannot be forced out of any Possession.* For if He could be forced by another Greater, He were neither Prince, nor *Absolute*, nor ^b *God*, in their owne Theologie. Now they must grant, *That that God, and Christ*, which the Scripture teaches, and we believe, is the only true God, and no other with him, and so deny the Deity, which they worshipped, or else deny their owne Principle about the Deity, *That God cannot be commanded, and forced out of possession:* For ^c *their Gods, Saturne, and Serapis, and Iupiter himselfe, have beene adjured by the Name of the true, and only God, and have beene forced out of the bodies they possessed, and confessed themselves to be foule and seduceing Divels. And their Confession was to be supposed true, in poynt of Reason:* For they that were adored as Gods, would never belie themselves into Divels, to their owne reproach, especially in the presence of them that worshipped

^a Hook. L. 3. §. 8. *Si Plato ipse viveret, & me interrogantem non aspernaretur &c. S. Aug. de vera Relig. c. 3. Videamus quatenus Ratio potest progredi a visibilibus ad invisibilia, &c. Ibid. c. 29.*

^b *Si vim spectes, Deus Valentissimus est, Arist. de Mundo. cap. 7. Domini & Moderatores omnium. Cic. 2. de Leg.*

^c *Ipsæ Saturnus, & Serapis, & Iupiter, & quicquid Dæmonum colitis, vultu dolore quod sunt, eloquantur. Nec utiq; in turpitudinem sui nonnullis præsertim vestrorum assistentibus, mentiantur. Ipsis testibus esse eos Dæmones de se verum consentibus credite. Adjurati enim per Deum verum, & solum inviti &c. Arnob. 8. contra Gent. Or Minutius Felix, as is now thought.*

^d S. Mat. 12. 22

^e S. Mat. 16. 17

NUM. 17.

them, were they not forced. This, many of the Unbelievers saw; therefore they could not (in very force of Reason) but they must either deny their God, or deny their Principle in Nature. Their long Custome would not forsake their God, and their Reason could not forget their Principle. If Reason therefore might judge among them, they could not worship any thing that was under Command. And if it be reasonable to doe, and believe this, then why not reasonable also to believe, That Scripture is his Word, given to teach *himselfe*, and *Christ*, since there they find Christ ^d doing that, and ^e giving power to doe it after, which themselves saw executed upon their Divell-Gods?

Besides, whereas all other written Lawes have scarce had the honour to be duly observed, or constantly allowed worthy approbation in the Particular places, where they have beene established for Lawes; this Law of Christ, and this Canon of Scripture the container of it, is, or hath beene received in al-

* Si Libri quoquo modo se habent sancti tamen Divinarum rerum pleni prope totius generis humani confessione diffamantur. &c. S. Aug. de Vtil. Cred. c. 7. Scriptura summa dispositione Providentie super omnes omnium Gentium Literas, omnia sibi genera ingeniorum humanorum Divina Excellens Autoritate subjecit. S. Aug. 11. de Civit. Dei, c. 1. At in omni orbe terrarum, in omni Gracia, & universis Nationibus innumeri sunt, & immensi, qui relictis Patriis Legibus. &c. ad observantiam Moysi, & Christi. &c. Origen. 4. dei ag. ar. cap. 1.

most * all Nations under Heaven: And wheresoever it hath beene received, it hath been both approved for Unchangeable good, and believed for Infallible verity. This perswasion could not have beene wrought in men of all sorts, but by working upon their Reason, unlesse wee shall thinke all the World unreasonable, that received it. And certainly God did not give this admirable faculty of Reasoning to the soule of man, for any cause more prime then this, to discover, or to Iudge and allow (within the Sphere of its owne Activity, and not presuming farther) of the way to Himselfe

Grace is never placed but in a reasonable creature, and proves by the very seat, which it hath taken up, that the end it hath, is to be spirituall eye-water, to make Reason see what by [†] Nature onely it cannot, [†] Animalis homo non percipit: 1. Cor. 2. 14. but never to blemish Reason in that, which it can comprehend. Now the use of Reason is very generall; and man (do what he can) is still apt to search and seeke for a Reason why he will believe, though after he once believes, his Faith growes ^d stronger, than either his Reason, or his Knowledge: and great reason for this, because it goes higher, and so upon a safer Principle, than either of the other can in this life.

^d Quia scientia certitudinem habent ex naturali lumine Rationis humana, qua potest errare: Theologia autem (qua docet & Objectum & Notitiam Fidei, sicut & Fidem ipsam) certitudinem habet ex lumine Divina scientia, qua decipi non potest. Tho. p. 1. q. 1. A. 5. c. Vt ipsa fide valentiores facili, quod credimus intelligere mereamur. S. Aug. cont. Ep. Manichei, dictam, Fundamentum. c. 14. Hoc autem ita intelligendum est, ut scientia certior sit Certitudine Evidentiæ; Fides vero certior Firmitate Adhæisionis. Majus lumen in Scientia, majus Robur in Fide. Et hoc, quia in Fide, & ad Fidem Actus imperatus Voluntatis concurrunt. Credere enim est Actus Intellectus Vero assentientis productus ex Voluntatis Imperio. Biel. in 3. Sent. d. 23. q. 2. A. 1. Unde Tho. Intellectus Credentis determinatur ad Unum, non per Rationem, sed per Voluntatem; & ideo Assensus hic accipitur pro Actu Intellectus, secundum quod a Voluntate determinatur ad Unum. 2. 2. q. 2. A. 1. ad 3.

In this Particular, the Bookes called the Scripture, are commonly and constantly reputed to bee the Word of God, and so infallible Verity, to the least point of them. Doth any man doubt this? The world cannot keepe him from going to weigh it at the Ballance of Reason, whether it bee the Word of God, or not. To the same Weights hee brings the Tradition of the Church, the inward motives in Scripture it selfe, all Testimonies within, which seeme to beare witness to it; and in all this, there is no harme: the danger is, when a man will use no other Scale, but Reason, or preferre Reason before any other Scale. For the Word of God, and the Booke containing it, refuse not to bee weighed by

• *Si vobis, rationi, & veritati consentanea videntur, in pretio habete, &c. de mysteriis Religionis, Iustin. Mart. Apol. 2. Igitur, si fuit dispositio Rationis, &c. Tertull. L. de Carne Christi. c. 18. Rationabile est credere Deum esse Autorem Scripturae. Henr. à Gand. Sum. To. 1. Ar. 9. q. 3.*

Reason. But the Scale is not large enough to containe, nor the *Weights* to measure out the true vertue, and full force of either. *Reason* then can give no *supernaturall* ground, into which a man may resolve his Faith, That *Scripture is the Word of God* in-

fallibly; yet *Reason* can go so high, as it can prove that *Christian Religion*, which rests upon the *Authority* of this *Booke*, stands upon surer grounds of *Nature*, *Reason*, common *Equity*, and *Iustice*, than any thing in the *World*, which any *Infidell*, or meere *Naturalist*, hath done, doth, or can adhere unto, against it, in that which he *makes*, *accounts*, or *assumes* as *Religion* to himselfe.

NUM. 15.

The *Ancient Fathers* relied upon the *Scriptures*, no *Christians* more; and having to doe with *Philosophers* (men very well seene in all the subtilties, which *Naturall Reason* could teach, or learne) They were often put to it, and did as often make it good, That they had sufficient warrant to relie, so much as They did, upon *Scripture*. In all which *Disputes*, because they were to deale with *Infidels*, they did labour to make good the *Authority* of the *Booke of God* by such *Arguments*, as unbelievers themselves could not but thinke *reasonable*, if they weighed them with *indifferency*. For though I set the *Mysteries of Faith* above *Reason*, which is their proper place; yet I would have no man thinke They contradict *Reason*, or the *Principles thereof*. No sure. For *Reason* by her own light can discover how firmly the *Principles of Religion* are true: but all the *Light* shee hath will never bee able to finde them false. Nor may any man thinke that the *Principles of Religion*,
even

Himselfe; when and howsoever it should bee discovered.

One great thing that troubled *Rationall men*, was that which stumbled the *Manichee* (an Heresie it was, but more then halfe *Pagan*) namely, *That somewhat must be believed, before much could be knowne*. Wise men use not to believe, but what they know: And the *Manichee** scorned the *Orthodox Christian*: as *light of Beliefe*, promising to leade no Disciple after him, but upon evident knowledge. This stumbles many; but yet the Principle, *That somewhat must be believed before much can be knowne*, stands firme in Reason still. For if in all Sciences there be some Principles, which cannot be proved; if Reason be able to see this, and confesse it; if almost all Artists have granted it; if in the *Mathematicks*, where are the Exactest Demonstrations, there be *Quadam postulata*; some things to be first Demanded, and granted, before the *Demonstration* can proceed: Who can justly deny that to Divinity, *A Science of the Highest Object*, *God Himselfe*, which he easily and reasonably grants to inferiour Sciences, which are more within his reach? And as all Sciences suppose some Principles without proving; so have they almost all, some Text, some Authority, upon which they rely in some measure: and it is Reason they should. For though these Sciences make not their Texts *Infallible*, as Divinity doth; yet full consent and prudent Examination, and long continuance, have wonne reputation to them, and settled reputation upon them, very deservedly. And were these Texts more void of Truth, then they are, yet it were fit, and reasonable to uphold their credit, that Novices, and young Beginners in a Science, which are not able to worke strongly upon Reason, nor Reason upon them, may have

NUM. 18.

* *Irridere in Catholica Fidei disciplinā, quod juberentur homines credere, non autem, &c.*
S. Aug. I, Retrac. c. 14.

* And therefore S. Aug. 2. de Doct. Christ. c. 8. would have men make themselves perfect in reading the Letter of the Scripture, even before they understood it. *Eas notas habeat, etsi nondum intellectu, tamen lectione duntaxat*; No question but to make them ready against they understood it. And as Schoole-Masters make their Scholars knowe their Grammer-rules by heart, that they may be ready for their use, when they better understand them,

have Authority to believe, till they can learne to Conclude from Principles, and so to know. Is this also reasonable in other Sciences, and shall it not be so in Theologie, to have a Text, a Scripture, a Rule, which Novices may be taught first to believe, that so they may after come to the knowledge of those things, which out of this rich Principle, and * Treasure are Deduceable? I yet see not

how right Reason can deny these Grounds; and if it cannot, then a meere Naturall man may be thus farre convinced, *That the Text of God is a very Credible Text.*

NUM. 19.

Well, these are the foure wayes, by most of which, men offer to proove the Scripture to bee the Word of God, as by a Divine and Infallible Warrant. And, it seemes, no one of these doth it alone. The Tradition of the present Church is too weake, because that is not absolutely Divine. The Light which is in Scripture it selfe, is not bright enough, it cannot beare sufficient witness to it selfe. The Testimonie of the Holy Ghost, that is most infallible, but ordinarily it is not so much as considerable in this Question, which is not, how, or by what meanes we believe, but how the Scripture may be proposed as a Credible Object, fit for Beliefe. And for Reason, no man expects, that that should proove it; it doth service enough, if it enable us to disprove that which misguided men conceive against it. If none of these then be an Absolute and sufficient meanes to prove it, either we must finde out another, or see what can be more wrought out of these. And to all this again A. C. sayes nothing.

For

For the *Tradition* of the Church then, certaine Num. 20.
 it is, wee must distinguish the Church, before
 wee can judge right of the Validity of the *Tradition*.
 For if the speech bee of the *Prime Christian Church*, the *Apostles*, *Disciples*, and such as
 had *immediate Revelation* from Heaven; no questi-
 on, but the *Voyce* and *Tradition* of this Church is
 Divine, not *aliquo modo*, in a sort, but *simply*; and
 the Word of God from them, is of like Validity,
written, or *delivered*. And against this *Tradition* (of
 which kinde this, *That the Bookes of Scripture are*
the Word of God, is the most generall and uni-
 forme) the Church of England never excepted.
 And when S. † *Augustine* said, *I would*
not believe the Gospell, unlesse the Autho-
riety of the Catholike Church mooved mee
 (which Place you urged at the Confe-
 rence, though you are now content
 to slide by it) some of your owne will
 not endure should be understood, save
 * of the Church in the time of the *Apostles*
 only: and * some of the Church in Generall,
 not excluding after-ages. But sure to
 include *Christ*, and his *Apostles*. And
 the certainty is there, abundance
 of certainty in it selte: but how
 farre that is evident to us, shall after
 appeare.

† L. 1. cont. Epif. Fund. c. 3.
Ego vero non crederem Evange-
lio, nisi me Catholica Ecclesia
commoveret Autoritas.

* Occham. Dial. p. 1. L. 1. c. 4.
Intelligitur solum de Ecclesia
qua fuit tempore Apostolorum.

* Bicl. lect. 22. in C. Missa. A
tempore Christi & Apostolorum
&c. And so doth S. *August.* take
Eccles. Contra Fund.

But this will not serve your turne. The *Tradition* of the present Church must bee as Infal-
 lible, as that of the *Primitive*. But the con-
 trary to this is proved * before, because this * S. 16. Nu. 6.
Voyce of the present Church, is not simply Di-
 vine. To what end then serves any *Tradition* of
 the present Church? To what? Why to a very
 M good

Num. 21.

good end. For first, it serves by a full consent to worke upon the mindes of *unbelievers*, to move them to reade, and to consider the Scripture, which (they heare by so many Wise, Learned, and Devoute men) is of no meaner esteeme then the *Word of God*. And secondly, It serves among *Novices*, *Weaklings*, and *Doubters* in the Faith, to instruct, and confirme them, till they may acquaint themselves with, and understand the Scripture, which the Church delivers as the *Word of God*. And thus againe some of your owne understand the fore-cited Place of S. Au-

* *Sive Infideles, sive in Fide Novitii.* Can. Loc. L. 2. c. 8. *Neganti, aut omnino nescienti Scripturam.* Stapl. Relect. Cont. 4. q. 1. c. 3.

† *Quid si fateamur Fideles etiam, Ecclesia Authoritate commoveri, ut Scripturas recipiant: Non tamen inde sequitur eos hoc modo penitus persuaderi: aut nullâ aliâ fortioreque ratione induci? Quis autem Christianus est, quem Ecclesia Christi, commendans Scripturam Christi, non commoveat?* Whitaker: Disp. de sacrâ Scripturâ. Contro. 1. q. 3. c. 8. ubi citat locum hunc, S. Aug.

* Et ibid. *Quibus obtemperavi dicentibus Credite Evangelio.* Therefore he speaks of himselfe, when he did not believe.

† *Certum est quod tenemur credere omnibus contentis in Sacro Canone, quia Ecclesia credit ex ea ratione solâ. Ergo per prius & magis tenemur Credere Ecclesie, quam Evangelio.* Almain. in 3. Dist. 24. Conclus 6. Dub. 6. And to make a shew of proof for this, he falsifies S. Aug. most notoriously, and reads that known place, not *Nisi me commoveret* (as all read it) but *compelleret*. Patet. quia dicit Augustinus, *Evangelio non Credere, nisi ad hoc me compelleret Ecclesie Autoritas.* Ibid. And so also Gerson reads it, *In Declarat. veritatum, que*

Augustine, *I would not believe the Gospell, &c.* * For he speaks it either of *Novices*, or *Doubters* in the Faith, or else of such as were in part *Infidels*. You at the Conference (though you omit it here) would needs have it, that S. Augustine spake even of the † *faithfull*, which I cannot yet thinke: For he speaks to the *Manichees*, and they had a great part of the *Infidell* in them. And the words immediately before these, are, *If thou shouldest finde one, Qui Evangelio nondum credit, which did not yet believe the Gospell, what wouldest thou doe to make him believe?* * *Ego verò non, Truly I would not, &c.* So to these two ends it serves, and there need be no Question between us. But then every thing, that is the *first Inducer* to believe, is not by and by either the *Principall Motive*, or the *chiefe*, and last *Object of Beliefe*, upon which a man may rest his Faith. Vnlesse we shall be of ^b *Iacobus Almain's* Opinion; That

That we are *per prius & magis*, first and more bound, to believe the Church, then the Gospel. Which your own Learned men, as you may see by *Me. Canus*, reject as Extreame foule, and so indeed it is. The first knowledge then (after the *Quid Nominis* is knowne by *Grammar*) that helps to open a mans understanding, and prepares him to bee able to Demonstrate a Truth, and make it evident, is his *Logicke*: But when he hath made a *Demonstration*, he resolves the knowledge of his Conclusion, not into his *Grammaticall*, or *Logicall* Principles, but into the *Immediate Principles* out of which it is deduced: So in this Particular, a man is probably led by the *Autherity* of the present Church, as by the *first informing, induceing, perswading* Meanes, to believe the Scripture to be the Word of God: but when he hath studied, considered, and compared this Word with it selfe, and with other Writings, with the helpe of Ordinary Grace, and a minde morally induced, and reasonably perswaded by the Voyce of the Church; the Scripture then gives greater, and higher reasons of Credibility to it selfe, then *Tradition alone* could give. And then he that Believes, resolves his last and full Assent, *That Scripture is of Divine Authority*, into *internall Arguments* found in the Letter it selfe, though found by the Helpe and Direction of *Tradition without*, and *Grace within*. And the resolution that is rightly grounded, may not endure to pitch, and rest it selfe upon the *Helpes*, but upon that *Divine Light*, which the Scripture, no Question, hath in it selfe, but is not kindled, till these *Helps* come. *Thy word is a Light*^d: so David. A Light? Therefore it is as

credenda sunt. &c. part. 1 p. 414. §.
 3. But in a most ancient Manuscript in Corp. Ch. Colledge Library in Cambridge, the words are, *Nisi me commoveret. &c.*
^c *Canus L. 2. de Locis c. 8. fo. 34. b.*
 §. 16. Num. 6.

^d *Psal. 119. 105. Sanctarum Scripturarum Lumen, S. Aug. L. de vera Relig. c. 7. Quid Lucem Scripturarum vanis umbris? &c. S. Aug. L. de Mor. Eccl. Cathol. c. 35.*

* 1 Cor. 2. 14.

much *manifestativum sui*, as *alterius*, a manifestation to it selfe, as to other things which it shewes: but still, not till the *Candle be Lighted*; not till there hath beene a Preparing Instruction, *What Light it is*. Children call the *Sunne*, and *Moone*, *Candles*; *Gods Candles*: They see the light as well as men, but cannot distinguish betweene them, till some *Tradition*, and *Education*, hath informed their *Reason*. And * *animalis homo*, the naturall man sees some *Light of Morall counsell*, and instruction in Scripture, as well as Believers; But he takes all that glorious Lustre for *Candle-light*, and cannot distinguish betweene the *Sunne*, and *twelve to the Pound*, till *Tradition of the Church*, and *Gods Grace* put to it, have cleared his understanding: So *Tradition of the present Church*, is the first Morall Motive to Beliefe. But the Beliefe it selfe, *That the Scripture is*

† Orig. 4. *ὡς ἀπὸ τοῦ* c. 1. went this way, yet was he a great deale nearer the prime Tradition, then we are. For being to proove that the Scriptures were inspired from God, he saith, *De hoc assignabimus ex ipsis Divinis Scripturis, qua nos competentē moverint, &c.*

* *Principaliter tamen (etiam & hic) credimus propter Deum, non Apostolos, &c.* Henr. à Gand. *Sum. 2. 9. q. 3.* Now, if where the Apostles themselves spake, *ultima resolutio Fidei*, was in *Deum*, not in *ipsos per se*, much more shall it be in *Deum*, then in *presentem Ecclesiam*: and into the writings of the Apostles, then into the words of their Successors, made up into a Tradition.

the *Word of God*, rests † upon the *Scripture*, when a man findes it to answer, and exceed all that, which the Church gave in Testimony, as will after appeare. And as in the *Voyce of the Primitive*, and *Apostolicall Church*, there was a simply *Divine Authority*, delivering the *Scripture*, as *Gods Word*; so, after *Tradition of the present Church* hath taught, and informed the Soule, the *Voyce of God* is plainly heard in *Scripture it selfe*. And then here's double Authority, and both *Divine*, that confirms *Scripture to be the Word of God*, *Tradition of the Apostles delivering it*; And the *internall worth and argument in the Scripture*, obvious to a soule prepared by the *present Churches Tradition*, and *Gods Grace*.

The

The Difficulties which are pretended against this, are not many, and they will easily vanish. For first, you pretend, we go to *Private Revelations for Light to know Scripture*. No, we do not, you see it is excluded out of the very state of the Question: and we go to the *Tradition of the present Church*, and by it, as well as you. Here we differ; we use the Tradition of the present Church, as the *first Motive*, not as the *Last Resolution* of our Faith. We Resolve onely into ^d Prime Tradition Apostolicall, and Scripture it selfe.

^d Calv. Instit. 1. c. 5. §. 2. *Christiana Ecclesia Prophetarum scriptis, & Apostolorum predicatione initio fundata fuit, ubicunque reperietur ea Doctrina, &c.*

NUM. 22.

Secondly, you pretend, we do not, nor cannot know the *prime Apostolicall Tradition*, but by the *Tradition of the present Church*; and that therefore, if the Tradition of the present Church be not Gods *unwritten Word*, and *Divine*, we cannot yet know Scripture to be Scripture, by a *Divine Authority*. Well: Suppose I could not know the *prime Tradition* to be *Divine*, but by the *present Church*, yet it doth not follow, that therefore I cannot know Scripture to be the Word of God by a *Divine Authority*; because *Divine Tradition* is not the sole, and onely meanes to prove it. For suppose, I had not, nor could have full assurance of *Apostolicall Tradition Divine*; yet the morall perswasion, reason, and force of the present Church, is ground enough to move any reasonable man, that it is fit he should read the Scripture, and esteeme very reverently and highly of it. And this once done, the Scripture hath then *In*, and *Home-Arguments* enough to put a Soule, that hath but ordinary Grace, out of Doubt, That *Scripture is the Word of God, Infallible and Divine*.

NUM. 23.

Thirdly, you pretend, that we make the Scripture absolutely, and fully to be knowne *Lumine suo*, by

NUM. 24.

^a And where
Hooker uses this
very Argument,
as he doth, L. 3.
§. 8. his words
are not, If there
bee *sufficient*
Light. But, if
that Light bee
Evident.
^b 1 Cor. 2, 14.

^a Heb. 11. 1.
Heb. 11. 1.

the Light and Testimony which it hath in, and gives to it selfe. Against this, you give reason for your selves, and prooffe from us. Your Reason is, *If there be sufficient Light in Scripture to shew it selfe,* then every man that can, and doth but read it, may know it presently to be the Divine Word of God; which we see by daily experience, men neither do, nor can. First it is not absolutely, nor universally true, 'There is ^a *sufficient Light*; therefore every man may see it. Blinde men are men, and cannot see it; and ^b *sensuall men*, in the Apostles judgement, are such: Nor may we deny, and put out this Light, as *insufficient*, because *blinde eyes* cannot, and *perverse eyes* will not see it; no more then we may deny meat to be sufficient for nourishment, though men that are heart-sicke, cannot eat it. Next, we do not say, That there is *such a full light in Scripture*, as that every man upon the first sight must yeeld to it; such Light as is found in Prime Principles; *Every whole is greater than a Part of the same*, and this, *The same thing cannot be, and not be, at the same time, and in the same respect*. These carrie a naturall Light with them, and evident: for the *Termes* are no sooner understood, then the *Principles themselves* are fully knowne, to the *convincing* of mans understanding, and so they are the beginning of *knowledge*; which, where it is perfect, dwells in *full Light*: but such a full Light we do neither say is, nor require to be in Scripture; and if any particular man doe, let him answer for himselfe. The Question is, onely of *such a Light in Scripture*, as is of force to *breed faith*, that it is the Word of God; not to make a *perfect knowledge*. Now *Faith*, of whatsoever it is, this or other Principle, is an *Evidence*, as well as *Knowledge*, and the *Beliefe* is *firmer* then any *Knowledge* can be, because

because it rests upon *Divine Authority*, which cannot deceive; whereas *Knowledge* (or at least he that thinks he knowes) is not ever certaine in Deductions from Principles? † But the *Evidence* is not so cleere: For it is 'of things not seene, in regard of the Object; and in regard of the Subject that sees, it is in 'anigmate, in a Glasse, or darke speaking. Now God doth not require a full *Demonstrative Knowledge* in us, that the Scripture is his Word, and therefore in his Providence hath kindled in it no Light for that, but he requires our Faith of it, and such a certaine *Demonstration*, as may fit that. And for that, he hath left sufficient Light in Scripture to Reason, and Grace meeting, where the soule is morally prepared by the Tradition of the Church; unlesse you be of Bellarmine's Opinion, That to believe there are any Divine Scriptures, is not omnino necessary to Salvation.

The Authority which you pretend against this, is out of Hooker: Of things necessary, the very chiefeſt

† S. 16. Num. 13.
Heb. 11. 1.

^d 1 Cor. 13. 12. And A. C. confesses, p. 52. That this very thing in Question may be known infallibly, when 'tis knowne but obscurely. Et Scotus in 3. Dist. 23 q. 1. fol. 41. B. Hoc modo facile est videre quomodo Fides est cum anigmate, & obscuritate: Quia Habitus Fidei non credit Articulum esse verum ex Evidentiâ Objecti, sed propter hoc, quod assentit veracitati infundentis Habitu, & in hoc revelantis Credibilia.

* Bellar. l. 3. de Eccles. c. 14. Credere nullas esse divinas Scripturas, non est omnino necessarium ad salutem. I will not breake my Discourse, to risse this speech of Bellarmine; it is bad enough in the best sense, that favour it selfe can give it. For if he meane by omnino, that it is not altogether, or simply necessary to believe there is Divine Scripture, and a written Word of God; that's false, that being granted, which is among all Christians, That there is a Scripture: And God would never have given a Supernaturall unnecessary thing. And if he meanes by omnino, that it is not in any wise necessary, then it is sensibly false. For the greatest upholders of Tradition that ever were, made the Scripture very necessary in all the Ages of the Church. So it was necessary, because it was given; and given, because God thought it necessary. Besides, upon *Romane Grounds*, this I thinke will follow: That which the Tradition of the present Church delivers, as necessary to believe, is omnino necessary to salvation: But that there are Divine Scriptures, the Tradition of the present Church delivers, as necessary to believe: Therefore, to believe there are Divine Scriptures, is omnino (be the sense of the word what it can) necessary to Salvation. So Bellarmine is herein foule, and unable to stand upon his owne ground. And he is the more, partly, because he avouches this Proposition for truth after the New Testament written. And partly, because he might have seene the state of this Proposition carefully examined by *Gandavo*, and distinguished by Times. Sum. p. 1. A. 8. q. 4. fine.

NUM. 25.
Lib. 1. S. 14.

^b *Protest. Apel.*
Tract. 1. §. 10.
N. 3.
^c *L. 2. §. 4.*

^d *L. 2. §. 7. &*
L. 3. §. 8.

^e *S. Ioh. 5. 31.*
He speaks of
himselfe as man.

S. Ioh. 8. 13.

is to know, what Bookes we are bound to esteeme Holy, which Point is confessed impossible for the Scripture it selfe to teach. Of this ^b Brierly (the Store-house for all Priests that will be idle, and yet seeme well read) tels us, That ^c Hooker gives a very sensible Demonstration: It is not the Word of God, which doth, or possibly can assure us, that wee doe well to thinke it is His Word: for if any one Booke of Scripture did give Testimony to all; yet still that Scripture, which giveth credit to the rest, would require another to give credit unto it. Nor could we ever come to any pause, to rest our assurance this way: so that unlesse, beside Scripture, there were something that might assure, &c. And ^d this he acknowledgeth (saith Brierly) is the Authority of Gods Church. Certainly, Hooker gives a true, and a sensible Demonstration; but Brierly wants fidelity, and integrity, in citing him: For in the first place, Hooker's speech is, Scripture it selfe cannot teach this; nor can the Truth say, that Scripture it selfe can. It must needs ordinarily have Tradition, to prepare the minde of a man to receive it. And in the next place, where he speaks so sensibly, That Scripture cannot beare witnesse to it selfe, nor one part of it to another; that is grounded upon Nature, which admits no created thing to be witnesse to it selfe; and is acknowledged by our Saviour, ^e If I beare witnesse to my selfe, my witnesse is not true, that is, is not of force to be reasonably accepted for Truth. But then it is more then manifest, that Hooker delivers his Demonstration of Scripture alone. For if Scripture hath another prooffe, nay many other prooffes to usher it, and lead it in, then no question, it can both prove, and approve it selfe. His words are, So that unlesse, besides Scripture

Scripture, there be, &c. Besides Scripture; therefore he excludes not Scripture, though he call for another Proove to lead it in, and help in assurance, namely, Tradition, which no man, that hath his braines about him, denies. In the two other Places Brierly falsifies shamefully; for folding up all that Hooker sayes, in these words, *This* (other meanes to assure us besides Scripture) *is the Authority of Gods Church*; he wrinkles that *Worthy Authour* desperately, and shrinks up his meaning. For in the former place abused by Brierly, no man can set a better state of the Question betweene Scripture, and Tradition, then Hooker doth: ^a His words are these, *The* ^{L. i. S. 7.} *Scripture is the ground of our Beliefe; The Authority of man* (that is the Name he gives to Tradition) *is the Key which opens the doore of entrance into the knowledge of the Scripture.* I aske now, when a man is entred, and hath viewed a house, and upon viewing likes it, and upon liking resolves unchangeably to dwell there; doth he set up his Resolution upon the Key, that let him in? No sure; but upon the goodnesse and Commodiousnesse, which he sees in the House. And this is all the difference (that I know) betweene us in this Point; In which, do you grant (as you ought to do) that we resolve our Faith into Scripture, as the Ground; and we will never deny, that Tradition is the Key that lets us in. In the latter place, Hooker is as plaine, as constant to himselfe, and Truth: ^b His words are, *The first out-* ^{L. 3. S. 8.} *ward Motive, leading men so to esteeme of the Scripture, is the Authority of Gods Church &c.* But afterwards, the more wee bestow our Labour in reading, or learning the Mysteries thereof, the more wee finde that the thing it selfe doth answer our received opinion concerning it: so that the former inducement prevailing

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somewhat with us before, doth now much more prevaile, when the very thing hath ministred farther Reason. Here then againe, in his Iudgement, Tradition is the first Inducement; but the farther Reason, and Ground, is the Scripture. And Resolution of Faith ever settles upon the Farthest Reason it can, not upon the First Inducement. So that the State of this Question is firme, and yet plaine enough, to him that will not shut his eyes.

NUM. 26.
A. C. p. 52.

Now here after a long silence A. C. thrusts himselfe in againe, and tels me, That if I would consider the Tradition of the Church, not onely as it is the Tradition of a Company of Fallible men, in which sense the Authority of it (as himselfe confesses) is but Humane, and Fallible, &c. But as the Tradition of a Company of men assisted by Christ, and his Holy Spirit; in that sense I might easily finde it more then an Introduction, indeed as much as would amount to an Infallible Motive. Well, I have considered The Tradition of the present Church both these wayes. And I finde that A. C. confesses, That in the first sense, the Tradition of the Church is meere humane Authority, and no more. And therefore in this sense, it may serve for an Introduction to this Beliefe, but no more. And in the second sense, as it is not the Tradition of a Company of men onely, but of men assisted by Christ, and His Spirit: In this second sense I cannot finde, that the Tradition of the present Church is of Divine and Infallible Authority, till A. C. can prove, That this Company of men (the Romane Prelates, and their Clergie he meanes) are so fully, so cleerely, so permanently assisted by Christ, and his Spirit, as may reach to Infallibility, much lesse to a Divine Infallibility,
in

in this, or any other Principle, which they teach. For every *Assistance of Christ, and the Blessed Spirit*, is not enough to make the Authority of any Company of men *Divine, and infallible*; but such and so great an *Assistance* onely, as is purposely given to that effect. Such an *Assistance* the *Prophets* under the Old Testament, and the *Apostles* under the New had; but neither the *High-Priest* with his Clergie in the Old, nor any Company of *Prelates*, or *Priests* in the New, since the *Apostles* ever had it. And therefore, though at the entreaty of A. C. I have considered this very well; yet I cannot, no not in this *Assisted sense*, thinke the *Tradition* of the present Church, *Divine, and Infallible*, or such Company of men to be worthy of *Divine, and infallible Credit, and sufficient to breed in us Divine, and Infallible Faith*. Which I am sorrie A. C. should affirme so boldly as he doth. What? *That Company of men (the Romane Bishop, and his Clergie) of Divine and Infallible Credit, and sufficient to breed in us Divine, and Infallible Faith?* Good God! Whither will these men goe? Surely they are *wise in their generation*, but that makes them never a whit the more the *Children of light*: S. Luke 16. And could they put this home upon the world (as they are gone farre in it) what might they not effect? How might they, and would they then *Lord it over the Faith* of Christendome, contrary to ^b S. Peter's Rule (whose Successours certainly in this they are not.) But I pray, if this Company of men be *infallibly assisted*, whence is it, that this very Company have erred so dangerously, as they have, not only in some other things, but even in this *Particular*, by equaling the *Tradition* of the present Church to the *written Word of God*? Which is a *Doctrine*

A. C. p. 52.

A. C. p. 52.

S. Luke 16. 8.

1. S. Pet. 5. 3.

^a S. Basil goes as farre for Traditions as any. For he sayes: *Pare vim habent ad pietatem. L. de Sp. Sanct. c. 27.* But first, he speaks of *Apostolicall Tradition*, not of the *Tradition of the Present Church*. Secondly, the Learned take exceptions to this Booke of S. Basil, as corrupted. BP. Andr. Opusc. cont. Peron. p. 9. Thirdly, S. Basil himself, *Ser. de Fide*, professes that he uses sometimes *Agrapha*, *sed ea solum quæ non sunt aliena à piâ secundum Scripturam sententiâ*. So he makes the *Scripture* their Touch-stone, or tryall And therefore must of Necessity make *Scripture* superior, in as much as that which is able to try another, is of greater force, and superiour Dignity in that use, then the thing tried by it. And Stapleton himselfe confesses, *Traditionem recentiorem & posteriorem, sicut & particularem, nullo modo cum Scripturâ, vel cum Traditionibus prius à se explicatis comparandam esse.* Stapleton. *Relict. Controv. 5. q. 5. A. 2.*

unknowne to the
^a Primitive Church,
 and which frets
 upon the very
 Foundation it selfe,
 by justling with it.
 So belike, he that
 hath but halfe an
 indifferent eye,
 may see this Assi-
 sted Company have
 erred, and yet we

must wink in obedience, and think them *Infallible*.

NUM. 27.
 A.C.P. 52.

But A. C. would have me consider againe, That it is as easie to take the Tradition of the present Church in the two fore-named senses; as the present Scriptures printed, and approved by men of this Age. For in the first sense, The very Scriptures (saith he) considered as printed, and approved by men of this Age, can be no more then of Humane Credit. But in the second sense, as printed and approved by men assisted by God's Spirit for true Copies of that which was first written, then we may give Infallible Credit to them. Well. I have considered this too. And I can take the Printing, and Approving the Copies of *Holy-Writ* in these two senses. And I can, and do make a difference betweene Copies printed and approved by meere morall men, and men assisted by Gods Spirit. And yet for the Printing onely, a skilfull, and an able morall man may doe better service to the Church, then an illiterate man, though assisted in other things by God's Spirit. But when I have considered all this, what then? The *Scripture* being put in writing, is a thing visibly existent; and if any error be in the Print, 'tis easily corrigible by former Copies. Tradition is not so easily observed,
 nor

^b Ut §. 18. Nu.
 4. Ex S. Aug.
 L. 32. cont. Fau-
 sum, c. 16.

nor so safely kept. And howsoever, to come home to that which *A. C.* inferres upon it, namely, *That the Tradition of the present Church may be accepted in these two senses*: And if this be all that he will inferre (for his penne here is troubled, and forsakes him, whether by any checke of Conscience, or no, I know not) I will, and you see, have granted it already without more adoe, with this *Caution*, *That every Company of men assisted by Gods Spirit, are not assisted to this height, to be Infallible by Divine Authority.*

For all this *A. C.* will needes give a needlesse Proofof the Businesse: Namely, *That there is the Promise of Christs, and his Holy Spirits continuall presence, and assistance, S. Luke 10. 16. Mat. 28. 19, 20. Ioh 14. 16. not only to the Apostles, but to their Successors also, the lawfully sent Pastors, and Doctors of the Church in all Ages. And that this Promise is no lesse, but rather more expressly to them in their Preaching by word of mouth, then in writing, or reading, or printing, or approving of Copies of what was formerly written by the Apostles. And to all this I shall briefly say, That there is a Promise of Christs and the Holy Spirits continuall presence, and assistance. I do likewise grant most freely, that this Promise is on the part of Christ, and the Holy Ghost, most really and fully performed. But then this Promise must not be extended further then 'twas made. It was made of Continuall presence, and assistance, That I grant; And it was made to the Apostles, and their Successors; That I grant too. But in a different Degree. For it was of Continuall, and Infallible Assistance to the Apostles; But to their Successors of Continuall, and fitting assistance, but not Infallible. And therefore the lawfully sent Pastors and Doctors of the Church in all Ages, have had, and shall have Continuall Assistance; but by *A. C.*s. leave, not Infallible, at least, not Divine and In-*

A. C. p. 53.

NUM. 28.
A. C. p. 53.

fallible, either in writing, reading, printing, or approving Copies. And I believe *A C* is the first, that durst affirme this; I thought he would have kept the Popes Prerogative intire, that He only might have been Infallible; And not He neither, but in *Cathedra* fate down and well advised. And well Advised: Yes, that's

* Nam multa sunt Decretales hæreticæ, sicut dicit Ocham. Et firmiter hoc Credo, sed non licet dogmatizare Oppositum, quoniam sunt determinatæ, nisi manifestè constet &c. Ia. Almain. in 3. Sent. D. 24. q. unica. Conclus. 6. Dub. 6. sine. and Alphon. à Castro also both sayes and prooves, Celestinum Papam errasse, non ut privatam Personam, sed ut Papam. L. 1. advers. Her. c. 4. and the Glosse Confesses, Eum errare posse in C. 24. q. 1. C. A Regta ergo.

right. * But he may be fate, and not well Advised, even in *Cathedra*. And now, shall we have all the Lawfully sent Pastors, and Doctors of that Church in all ages Infallible too? Here's a deale of Infallibility indeed, and yet error store. The truth is, the Iesuites have a Moneths minde to this Infallibility. And though *A. C.* out of his bounty is content to extend it to all the lawfully sent Pastors of the Church: yet to his owne Society questionlesse he meanes it chiefly. As did the Apologist to whom Casaubon replies, to Fronto Ducæus. The

† Nam in fide quidem Iesuitam errare non posse, atq; adeo esse hoc unicum *ἡ ἀδυναμία*, cæteris, quæ solent à Poëtis plurimæ commemorari, posthæc annumerandum, si nescis, mi Fronto, & puto nescire, docebo te, ab Apologista doctus, hoc ipsum disertis verbis affirmante. Sic ille cap. 3. Ejus exemplaris quod ad Sereniss. Regem fuit missum paginâ. 119. Iungantur in unum, ait, dies cum nocte, tenebræ cum luce, calidum cum frigido, sanitas cum morbo, vita cum morte: & erit tum spes aliqua posse in caput Iesuitæ hæresin cadere. Isa. Casaubon. Ep. ad Front. Ducæum. Lond. 1611.

words of the † Apologist are. Let day and night——life and death be joyned together, and then there will be some hope, that Heresie may fall upon the person of a Iesuite. Yea marry, this is something indeed. Now we know where Infallibility is to be found. But for my present Occasion, touching the Lawfully sent Pastors of the

Church &c. I will give no other Confutation of it, then that M. Fisher and *A. C.* (if they be two men) are lawfully sent Pastors and Doctors of the Church; at least I am sure, they'll assume they are, and yet

yet they are not *Infallible*; which, I thinke, appeares plaine enough in some of their errors manifested by this Discourse, and elsewhere. Or if they do hold themselves *Infallible*, let them speake it out, as the Apologist did.

As for the *Three Places* of Scripture, which Num. 29. A. C. cites, they are of old alledged, and well knowne A. C. p. 53. in this Controversie. The *First* is in S. Luke 10. S. Luk. 10. 16. where Christ saith, *He that heareth you, heareth me*. This was absolutely true in the ^a *Apostles*, who kept themselves to that, which was revealed by Christ. But it was to be but *Conditionally* true in their ^b *Successors*, *He that heareth you, heareth me*. That is so long, and so * farre, as you ^c *speake my words*, and not your own. For ^d where the Command is for Preaching, the Restraint is added: *Go (saith Christ) and teach all Nations*. But you may not preach all things what you please; but *all things which I have commanded you*. The *Publication* is yours, the *Doctrine* is mine: And where the *Doctrine* is not mine, there your *Publication* is beyond, or short of your *Commission*. The *Second Place* is in S. Matth. 28. There Christ sayes againe ^e *I am with you alwayes unto the end of the world*. Yes; most certaine it is, ^d *present by his Spirit*; For else in *bodily presence* Hee ^e continued not with his *Apostles*, but during his abode

^a *Per quod docet quicquid per Sanctos Apostolos dicitur, acceptandum esse, quia qui illos audit, Christum audit, &c. S. Cyrillus. Et Dominus dedit Apostolis suis potestatem Evangelii, per quos & Veritatem, id est, Dei Filium cognovimus &c. Quibus & dixit Dominus, Qui vos audit &c. Iraneus pæfat. in L. 3. advers. Her. sine.*

^b *Dicit ad Apostolos, ac per hoc ad Omnes Præpositos, qui Apostolis vicariâ Ordinatione succedunt, S. Cyprian. L. 4. Epist. 9. But S. Cyprian doth not say, that this speech of our Saviours was æqualiter dictum, alike and equally spoken and promised to the Apostles, and the succeeding Bishops. And I believe A. C. will not dare to say in plaine and expresse termes, That this speech, He that heareth you heareth me, doth as amply belong to every Romane Priest, as to S. Peter, and the Apostles. No, a great deale of Difference will become them well.*

* *See yee followers of me, even as I am of Christ. 1 Cor. 11. 1. and 1 Thes. 1. 6.*

^c *And so Vener. Beda expressly both for hearing the word, and for contemning it. For neither of these (saith hee) belong only to them which saw our Saviour in the flesh; but to all hodie quoque: but with this limitation; if they heare, or despise Evangelii verba: not the Preachers owne. Beda, in S. Luke 10. 15. 16.*

^d S. Mat. 28. 20.

^e S. Mar. 28. 19. 20.

abode on Earth. And this Promise of his *spirituall* presence was to their *Successors*; else, why to the end of the world? The Apostles did not, could

* *Rabanus Maur.* goes no further, then that to the End some will alwayes bee in the world fit for Christ by his Spirit and Grace to inhabit: *Divinā mansione & inhabitatione digni.* Rab. in *S. Mat.* 28. 19, 20. *Pergatis habentes Dominum Protectorem, & Ducem.* saith *S. Cypr.* L. 4. *Epist.* 1. But he doth not say, *How farre forth, And loquitur Fidelibus sicut uni Corpori.* *S. Chrysost.* *Homil.* in *S. Matth.* And if *S. Chrysost.* inlarge it so farre, I hope *A. C.* will not extend the Assistance given or promised here to the whole Body of the Faithfull, to an Infallible, and Divine Assistance in every of them, as well as in the *Pastors* and *Doctors.*

† In illis donis quibus salus aliorum quaeritur (qualia sunt Prophetia, & interpretationes Sermonum &c.) Spiritus Sanctus nequaquam semper in Prædicatoribus permanet. *S. Greg.* L. 2. *Moral.* c. 29. prin. Edit. Basil. 1551.

not live so long. But then to the * *Successors*, the Promise goes no further, then *I am with you alwayes*; which reaches to continuall assistance, but not to Divine. and Infallible. Or if he think me mistaken, let him shew mee any One Father of the Church, that extends the sense of this Place to Divine and Infallible Assistance, granted hereby to all the Apostles Successors. Sure I am, Saint † *Gregory* thought otherwise. For hee saies plainly, That in those

Gifts of God which concern other mens salvation (of which Preaching of the Gospell is One) the Spirit of Christ, the Holy Ghost doth not alwayes abide in the Preachers, bee they never so lawfully sent Pastors, or Doctors of the Church. And if the Holy Ghost doth not alwayes abide in the Preachers, then most certainly he doth not abide in them to a Divine Infallibility alwayes.

§ *Iohn* 14. 16. The Third Place is in *S. Iohn* 14. where Christ sayes The Comforter the Holy Ghost shall abide with you for ever, Most true againe. For the Holy Ghost did abide with

* *Iste Consolator non auferetur à Vobis, sicut subtrahitur Humanitas mea per mortem, sed aeternaliter eris Vobiscum, hic per Gratiā, in futuro per Gloriam.* *Lyra.* in *S. Iohn* 14. 16. You see there the Holy Ghost shal be present by Consolation and Grace, not by Infallible Assistance.

the Apostles according to Christs Promise there made, and shall abide with their Successors for ever, to * comfort and preserve them. But

here's no Promise of Divine Infallibility made unto them

them. And for that Promise which is made, and expresly of *Infallibility*, Saint *Iohn* 16. (though not *S. Ioh. 16. 13.* cited by *A. C.*) That's confined to the *Apostles* onely, for the setting of them in all Truth. And yet not simply all : For there are some Truths (saith

* Saint *Augustine*) which no mans Soule can comprehend in this life. Not simply all : But ^b all those Truths, quæ non poterant portare, which they were not able to beare, when Hee Converſed with them.

^a *Omniem veritatem : Non arbitror in hac vita in cujusquam mente compleri : &c. S. Augustin. in S. Ioh. Tract. 96. versus fin.*

^b *Spiritus Sanctus &c. qui eos doceret Omniem Veritatem, quam tunc, cum iis loquebatur, portare non poterant. S. Ioh. 16. 12. 13. & S. Augustin. Tract. 97. in S. Ioh. prin.*

Not simply all ; but all that was necessary for the Founding, propagating, establishing, and Confirming the Christian Church. But if any man take the boldnesse to inlarge this Promise in the fullnesse of it, beyond the persons of the *Apostles* themselves, that will fall out which Saint *Augustine* hath in a manner prophecied : Every *Heretick* will shelter himselfe, and his *Vanities* under this Colour of *Infallible Veritie*.

^c *Omnes vel insipientissimi Heretici, qui se Christianos vocari volunt, audacias figmentorum suorum, quas maxime exhorret sensus humanus, hac Occasione Evangelica sententia colorare conentur. &c. S. Augustin. T. 97. in S. Ioh. circa med.*

I told you a * little before, that *A. C.* his Penne was troubled, and failed him: Therefore I will heape to make out his Inference for him, that his Cause may have all the strength it can. And (as I conceive) this is that hee would have. The Tradition of the present Church is as able to worke in us Divine and *Infallible Faith*, That the Scripture is the *Word* of God : As that the Bible (or Bookes of Scripture) now printed, and in use, is a true Copie of that, which was first written, by the Penne-men of the Holy Ghost, and de-

NUM. 30.

* Num. 26.

A. C. p. 52.

livered to the Church. 'Tis most true, the Tradition of the present Church is a like operative, and powerfull in, and over both these workes : but neither Divine, nor Infallible in either. But as it is the first morall Inducement to perswade, that Scripture is the Word of God, so is it also the first, but morall still, that the Bible wee now have, is a true Copie of that which was first written. But then as in the former, so in this latter for the true Copie, The last Resolution of our Faith cannot possibly rest upon the naked Tradition of the present Church, but must by, and with it goe higher to other Helpes, and Assurances. Where I hope A. C. will confesse, wee have greater helpes to discover the truth, or falshood of a Copie, then wee have meanes to looke into a Tradition. Or especially to sift out this Truth, that it was a Divine and Infallible Revelation, by which the Originals of Scripture were first written : That being farre more the Subject of this Inquiry, then the Copie, which according to Art, and Science may be examined by former preceding Copies close up to the very Apostles times.

NUM. 31.
A.C.p.53.

But A. C. hath not done yet ; For in the last place hee tells us, that Tradition, and Scripture, without any vicious Circle, doe mutually confirme the Authority either of other. And truly for my part, I shall easily grant him this, so hee will grant mee this other : Namely, That though they doe mutually, yet they doe not equally confirme the Authority either of other. For Scripture doth infallibly confirme the Authority of Church Traditions truly so called : But Tradition doth but morally and probably confirme the Authority of the Scripture. And this is manifest by A. C's. owne Similitude, For (saith he) 'tis as a Kings Embassadors word of mouth, and His

His Kings Letters beare mutuall witnesse to each other. Iust so indeed. For *His Kings Letters of Credence* under hand and seale, confirme the Embassadors Authority *Infallibly* to all that know Scale, and hand: But the *Embassadors word of mouth* confirms *His Kings Letters* but onely *probably*. For else, Why are they called *Letters of Credence*, if they give not him more Credit, then hee can give them? But that which followes I cannot approve, to wit, *That the Lawfully sent Preachers of the Gospell are Gods Legats, and the Scriptures Gods Letters, which hee hath appointed his Legates to deliver, and expound.* So farre 'tis well, but here's the sting. *That these Letters doe warrant, that the People may heare, and give Credit to these Legats of Christ, as to Christ the King himselfe.* Soft, this is too high a great deale. No * Legate was ever of so great Credit as the King Himselfe. Nor was any Priest, never so lawfully sent, ever of that Authority, that Christ himselfe; No sure, For yee call mee Master, and Lord, and yee doe well; for so I am, saith our Saviour, S. Iohn 13. And certainly, this did not suddenly drop out of A. C's. Penne. For hee tould us once before, *That this Company of men which deliver the present Churches Tradition, (that is the lawfully sent Preachers of the Church) are assisted by Gods Spirit to have in them Divine and Infallible Authority, and to bee worthy of Divine and Infallible Credit, sufficient to breed in us Divine, and Infallible Faith.* Why, but is it possible these men should goe thus farre to defend an Error, bee it never so deare unto them? They as Christ? Divine, and Infallible Authority in them? Sufficient to breed in us Divine, and Infallible Faith? I have often heard some wise men say,

* Will A.C. maintaine, that any Legate à Latere, is of as great Credit, as the Pope himselfe?

S. Iohn. 13. 13.

A. C. p. 52.

That the *Iesuite* in the Church of *Rome*, and the *Precise party* in the *Reformed Churches* agree in many things, though they would seeme most to differ. And surely this is one: For both of them differ extremely about *Tradition*. The one in magnifying it, and exalting it into *Divine Authority*; The other vilifying, and depressing it almost beneath *Humane*. And yet even in these different wayes, both agree in this consequent: That the *Sermons and Preachings* by word of mouth, of the lawfully sent *Pastors and Doctors* of the Church are able to breed in us *Divine and Infallible Faith*;

* For this *A. C.* sayes expressly of *Tradition* p. 52. And then he addes, that the Promise for this was no lesse, but rather more Expressly made to the lawfully sent *Pastors and Doctors* of the Church in all ages in their teaching by word of mouth, then in writing, &c. p. 53.

† For the freeing of *factions* and silenced *Ministers* is termed, the *Restoring of Gods Word to its Liberty*: In the *Godly Author* of the late *News from Ipswich* p. 5.

Nay are the * *very word* of *God*. So *A. C.* expressly. And no lesse then so, have some accounted of their owne *factions words* (to say no more) then as the † *Word of God*. I ever tooke *Sermons* (and so doe still) to be most necessary *Expositions*, and *Applications*

of *Holy Scripture*, and a great ordinary meanes of saving knowledge. But I cannot thinke them, or the *Preachers* of them *Divinely Infallible*. The *Ancient Fathers* of the Church preached farre beyond any of these of either *faction*; And yet no one of them durst thinke himselfe *Infallible*, much lesse, that whatsoever hee preached was the *Word of God*. And it may be Obserued too, That no men are more apt to say, That all the *Fathers were but Men*, and might *Erre*, then they that thinke their owne *preachings* are *Infallible*.

NUM. 32.

The next thing (after this large Interpretation of *A. C.*) which I shall trouble you with, is, That this method, and manner of proving *Scripture* to bee the *Word of God*, which I here use, is the same, which the

the *Ancient Church* ever held, namely, *Tradition*, or *Ecclesiasticall Authority* first; and then all other *Arguments*, but especially *internall*, from the *Scripture* it selfe. This way the Church went in *S. Augustine's*

^a Time. He was no enemy to *Church-Tradition*; yet when hee would prove, that the Authour of the *Scripture* (and so of the whole knowledge of Divinity, as it is supernaturall) is *Deus in Christo*, God in Christ; he takes this as the All-sufficient way, and gives *four* proofes, all *internall* to the *Scripture*: First, *The Miracles*. Secondly, *That there*

is nothing carnall in the Doctrine. Thirdly, *That there hath been such performance of it*. Fourthly, *That by such a Doctrine of Humility, the whole world almost hath beene converted*. And whereas *ad muniendam Fidem*, for the Defending of the Faith, and keeping it entire, there are two things requisite, *Scripture*, and *Church-Tradition*; ^b *Vincent Lirinens.* places *Authority of Scriptures* first; and then *Tradition*. And since it is apparent, that *Tradition* is first in order of time, it must necessarily follow, that *Scripture* is first in order of Nature, that is, the chiefe, upon which Faith rests, and resolves it selfe. And your owne Schoole confesses this was the way ever. The Woman of ^a *Samaria* is a knowne Resemblance, ^c *S. Ioh. 4.*

but allowed by your selves: For

^b *quotidie*, daily with them that are without, Christ enters by the woman, that is the Church, and they believe by that fame which she gives, &c. But when they come to heare Christ himselfe, they believe his words, before the words of the Woman. For when

^a And *S. Aug.* himselfe *L. 13. contr. Faustum c. 5.* proves by an *Internall Argument* the fulfilling of the Prophets. *Scriptura* (saith he) *qua fides suam rebus ipsis probat quae per temporum successiones hac impleri, &c.* And *Hen. à Gand. Par. 1. Sum. A. 9. q. 3.* cites *S. Aug.* Book *de vera Religione*. In which Book, though these *Four Arguments* are not found in *Termes* together, yet they fill up the scope of the whole Book.

^b *Duplici modo muniiri fide &c. Primò Divina Legis Auctoritate, tum deinde Ecclesia Catholica Traditione. cont. Har. c. 1.*

^c *Hen. à Gand. Sum. Par. 1. A. 10. q. 1. Sic quotidie apud illos qui foris sunt, intrat Christus per mulierem, i. Ecclesiam, & credunt per istam famam, &c. Gloss. in S. Ioh. sap. 4.*

^c Ibid. *Plus verbis Christi in Scriptura credit, quam Ecclesia testificanti. Quia propter illam jam credit Ecclesia. Et si ipsa quidem contraria Scriptura diceret, ipsi non crederet, &c. Primam fidem tribuamus Scripturis Canonicis, secundam sub ista, Definitionibus & Consuetudinibus Ecclesiae Catholicae, post istas studiosis viris non sub poena perfidiae, sed protervia, &c. Walden. Doct. Fid. To. 1. L. 2. Art. 2. c. 23. Nu. 9.*

^d In sacra Scriptura Ipse immediate loquitur fidelibus. Ibid.

^e S. Iohn 10, 4.

they have once found Christ, ^c they do more believe his words in Scripture, then they do the Church, which testifies of him; because then propter illam, for the Scripture they believe the Church: And if the Church should speake contrary to the Scripture, they would not believe it. Thus the Schoole taught then; And thus the Glosse commented then; And when men have tyred themselves, hither they must come. The Key, that lets men in to the Scriptures, even to this knowledge of them, That they are the Word of God, is the Tradition of the Church: but when they are in, ^d They heare Christ himselfe immediately speaking in Scripture to the Faithfull: ^e And his Sheepe doe not onely heare, but know his voice. And then here's no vicious Circle indeed of proving the Scripture by the Church, and then round about, the Church by the Scripture. Onely distinguish the Times, and the Conditions of men, and all is safe. For a Beginner in the Faith, or a Weakling, or a Doubter about it, begins at Tradition, and proves Scripture by the Church: But a man strong and growne up in the Faith, and understandingly conversant in the Word of God, proves the Church by the Scripture; And then upon the matter, we have a double Divine Testimony; altogether Infallible, to confirme unto us, That Scripture is the Word of God. The first is the Tradition of the Church of the Apostles themselves, who delivered immediately to the world, the Word of Christ. The other, the Scripture it selfe, but after it hath received this Testimony. And into these we doe, and may safely Resolve our

our Faith. *As for the Tradition of after Ages, in, and about which Miracles and Divine Power were not so evident, we believe them (by Gandavo's full Confession) because they doe not preach other things then those former*

(the Apostles) left in scriptis certissimis, in most certaine Scripture. And it appeares by men in the middle ages, that these writings were vitiated in nothing, by the concordant consent in them of all succeders, to our owne time.

And now by this time it will be no hard thing to reconcile the *Fathers*, which seeme to speake differently in no few places, both one from another, and the same from themselves, touching *Scripture* and *Tradition*; And that as well in this Point, to prove *Scripture* to be the Word of God, as for concordant exposition of *Scripture* in all things else.

When therefore the *Fathers* say,

We have the Scripture by Tradition, or the like, either They meane the Tradition of the Apostles themselves delivering it, and there, when it is knowne to be such, we may resolve

our Faith. Or if they speake of the Present Church, then they meane, that the Tradition of it, is that by which we first receive the Scripture, as by an according Meanes to the Prime Tradition. But because it is not simply Divine, we cannot resolve our Faith into it, nor settle our Faith upon it, till it resolve it selfe into the Prime Tradition of the Apostles, or the Scripture, or both; and there we rest with it. And you cannot shew an ordinary consent of Fathers: Nay can you, or any of your Quarter, shew any one Father of the

Church,

Quod autem credimus posterioribus, circa quos non apparent virtutes Divina, hoc est, Quia non predicant alia, quam qua illi in Scriptis certissimis reliquerunt. Qua constat per medios in nullo fuisse vitata ex consensione concordi in eis omnium succedentium usque ad tempora nostra. Henr. à Gand. Sum. P. 1. A. 9. q. 3.

Num. 33.

Scripturas habemus ex Traditione. S. Cyril. Hier. Catech. 4. Multa quae non inveniuntur in Literis Apostolorum, &c. non nisi ab illis tradita & commendata creduntur. S. Aug. 2. de Baptismo. contra Donat. c. 7.

Church, Greeke, or Latine, that ever said, *We are to resolve our Faith, that Scripture is the Word of God, into the Tradition of the present Church?* And againe, when the *Fathers* say, we are to relie upon Scrip-

ture ^aonely, they are never to be understood with Exclusion of Tradition, in what causes soever it may be had, ^bNot but that the Scripture is abundantly sufficient, in, and to it self for all things, but because it is deepe: and may be drawne into different senses, and so mistaken, if any man will pre-

sume upon his owne strength, and go single without the Church.

NUM. 34.

To gather up whatsoever may seeme scattered in this long Discourse to prove, *That Scripture is the Word of God*, I shall now in the Last Place put all together, that so the whole state of the Question may the better appeare.

Pun. 1.

First then I shall desire the Reader to consider, that every *Rationall Science* requires some Principles quite without its owne Limits, which are not pro-

ved in that Science, but presupposed. Thus *Rhetoricke* presupposes *Grammar*, and *Musicke Arithmeticks*. Therefore it is most reasonable that *Theologie* should be allowed to have some Principles also, which she proves not, but presupposes. And the chiefe of

^c *Omnis Scientia presupponit fidem aliquam.* S. Prosper, in Psalm 123. And S. Cyril, Hierosol. Cateches. 5. shewes how all things in the world do fide consistere. Therefore most unreasonable to deny that to Divinity, which all Sciences, nay all things challenge. Namely, some things to be presupposed, and believed.

these, is, *That the Scriptures are of Divine Authority.*

Pun. 2.

Secondly, that there is a great deale of difference in the Manner of confirming the Principles of Divinity, and those of any other Art, or Science whatsoever.

For

For the *Principles* of all other *Sciences* doe finally resolve, either into the *Conclusions* of some *Higher Science*; or into those *Principles* which are *per se nota*, known by their own light, and are the *Grounds* and *Principles* of all *Science*. And this is it, which properly makes them *Sciences*, because they proceed with such strength of *Demonstration*, as forces *Reason* to yeeld unto them. But the *Principles of Divinity* resolve not into the *Grounds of Naturall Reason* (For then there would be no roome for *Faith*, but all would bee either *Knowledge*, or *Vision*) but into the *Maximes of Divine Knowledge supernaturall*. And of this we have just so much light, and no more, then God hath revealed unto us in the *Scripture*.

Thirdly, That though the *Evidence* of these *Supernaturall Truths*, which *Divinity* teaches, appeares

not so manifest as that of the *Naturall*; yet they are in themselves much more sure and infallible then they. For they proceed immediately from God, that *Heavenly Wisdom*, which being the fountaine of ours, must needs infinitely precede ours, both in *Nature* and *excellence*. *He that teacheth man knowledge, shall not he know?*

† *Psal.* 94. And therefore, though wee reach not the *Order* of their *Deductions*, nor can in this life come to the *vision* of them, yet wee yeeld as full, and firme *Assent*, not onely to the *Articles*, but to all the *Things rightly deduced* from them, as wee doe to the most evident *Principles of Naturall Reason*. This *Assent* is called *Faith*. And *Faith* being of things not seene, *Heb.* 11. *Heb.* 11.1.

P

• would

• *Si vis credere manifestis, invisibilibus magis quam visibilibus oportet credere. Licet dictum sit admirabile, verum est, &c. S. Chrysostom. Hom. 46. ad Pop.* And there he proves it. *Alia Scientia certitudinem habent ex Naturali Lumine Rationis Humana, qua decipi potest: Hec autem ex Lumine Divina Scientia, qua decipi non potest. Tho. p. 1. q. 1. A. 5. c.*

† *Psal.* 94.10. Our old English Translation reads it, *Shall not he punish?* That is, shall not he know when, and why, and how to punish?

* Si sit Ratio convincens, & propter eam quis credat, alias non crediturus, tollitur meritum fidei. Biel. 3. D. 25. q. unic. fine. Non est dicendus credere, cujus iudicium subigitur, aut cogitur, &c. Stapl. Triplicat. contra Whitaker. cap. 6. p. 64.
 b Fides non fit in nobis nisi volentibus. Tolet. in S. Ioh. 16. Annot. 33. Et qui voluerunt, crediderunt. S. Aug. Serm. 60. de verb. Dom. c. 5. Fides Actus est, non solius Intellectus, sed etiam Voluntatis, que cogi non potest. Imò magis Voluntatis quam Intellectus quatenus illa Operationis principium est, & Assensum (qui proprie Actus fidei est) sola elicit. Nec ab Intellectu Voluntas, sed à Voluntate Intellectus in Actu fidei determinatur. Stapl. Triplic. cont. Whitak. c. 6. p. 64. Credere enim est Actus Intellectus determinati ad unum ex Imperio Voluntatis. Tho. 2. 2. q. 4. A. 1. c. Non potest dari aliquis Assensus fidei, quicumque ille sit, qui non dependet in suis Causis mediata vel immediate ab actu Voluntatis. Alm. in 3. Sent. D. 24. (conclus. 6. Dub. 4. And S. Aug. says: Fidei locum esse Cor. Tract. 52. in S. Ioh. Where the Heart is put for the whole soule, which equally comprehends both the Will and the Understanding. And so doth Biel also, in 3. Sent. D. 25. q. unic. Art. 1. F.

° would quite loose its honour, nay it selfe, if it met with sufficient Grounds in Naturall Reason, whereon to stay it selfe. For Faith is a mixed Act of the Will and the Understanding, and the Will inclines the Understanding to yeeld full approbation to that whereof it sees not full prooffe. Not but that there is most full prooffe of them, but because the maine Grounds which prove them, are concealed from our view, and folded up in the unrevealed Counsell of God, God in Christ resolving to bring mankinde to their last happinesse by Faith, and not by knowledge, that so the weakest among men may have their way to blessednesse open. And certaine it is, that many weak men believe themselves into Heaven, and many over-knowing Chri-

tians loose their way thither, while they will believe no more then they can clearely know. In which pride, and vanity of theirs they are left, and have these things hid from them, S. Matth. 11.

S. Mat. 11. 25.

Pun. 4.

Fourthly, That the Credit of the Scripture, the Booke in which the Principles of Faith are written, (as of other writings also) depends not upon the subservient Inducing Cause, that leads us to the first knowledge of the Authour, which leader here is the Church; but upon the Author himself, and the Opinion we have of his sufficiency, which here is the Holy Spirit of God, whose Pen-men the Prophets and Apostles were. And therefore the Mysteries of Divinity contained in

in this Booke; As the Incarnation of our Saviour; The Resurrection of the dead, and the like, cannot finally bee resolved into the sole Testimony of the Church, who is but a Subservient Cause, to lead to the knowledge of the Authour, but into the wisdom and Sufficiency of the Authour, who being Omnipotent, and Omniscient, must needs bee Infallible.

Fifthly, That the Assurance we have of the Penmen of the Scriptures, the Holy Prophets, and Apostles, is as great, as any can be had of any Humane Authours of like Antiquity. For it is morally as evident to any Pagan, that S. Matthew and S. Paul writ the Gospell, and Epistles which beare their Names, as that Cicero, or Seneca wrote theirs. But that the Apostles were divinely inspired, whilst they writ them, and that they are the very Word of God expressed by them, this hath ever beene a matter of Faith in the Church, and was so, even while the Apostles themselves^a lived, and

Part. 5.

was never a matter of Evidence and Knowledge, at least as Knowledge is opposed to Faith. Nor could it at any time then bee more Demonstratively proved then now.

^a The Apostles indeed they knew, for they had cleare Revelation: They to whom they preached, might believe, but they could not know without the like Revelation. So S. Ioh. 19. 35. He that saw, knows that he says true, that you, which saw not, might believe. Deus in Prophetis (& sic in Apostolis) quos immediate illuminabat, causabat evidentiam. Iacob Almain. in 3. Sent. Dist. 24. q. unica. Conclus. 6. But for the residue of men, 'tis no more, but as Thomas hath it. Oportet quod credatur Authoritati eorum, quibus Revelatio facta est. Tho. p. 1. q. 1. A. 8. ad 8.

I say, not scientificè, not Demonstratively. For, were the Apostles living, and should they tell us, that they spake, and writ the very Oracles of God: yet this were but their owne Testimony of themselves, and so not alone able to enforce Beliefe on others. And for their Miracles, though they were very Great Inducements of Beliefe, yet were neither they

^b *Non est evidens vel ista esse vera miracula: vel ista fieri ad illam Veritatem comprobendam.* 1a. Almain. in 3. Sent. D. 24. q. unic. Concl. 6. Therefore the Miracles which Christ and his Apostles did, were fully sufficient to beget Faith to Assent, but not Evidence to Convince.

^c *Cantus nos fecit Sponsus, quia & Miraculis decipi non debemus.* S. Aug. T. 13. in S. Ioh. And he that sayes we ought not to be deceived, acknowledges that we may be deceived even by Miracles. And Arguments which can deceive, are not sufficient to Convince. Though they be sometimes too full of efficacy to pervert. And so plainly Almain. out of Oham. *Nunquam acquiritur Evidentia per Medium quod de se generat falsum assensum, sicut verum.* 1a. Alma. in 3. Sent. Di. 24. q. unic. Concl. 6. And therefore that Learned Roman Catholic, who tels us, the Apostles Miracles made it evident, that their doctrine was true and Divine, went too farre. Credible they made it, but not Evident. And therefore he is after forced to confesse, That the soule sometimes assents not to the Miracles, but in great timidity, which cannot stand with cleere Evidence. And after againe, That the soule may renounce the Doctrine formerly confirmed by Miracles. unlesse some inward, and supernaturall Light be given, &c. And neither can this possibly stand with Evidence. And therefore Bellarmine goes no farther then this: *Miracula esse sufficientia, & efficacia ad novam fidem persuadendam.* L. 4. de Notis Eccles. c. 14. S. 1. To induce and perswade, but not to Convince. And Thomas will not grant so much, for he sayes exprelly: *Miraculum non est sufficiens Causa inducens Fidem. Quia videntium unum & idem Miraculum, quidam credunt, & quidam non.* Tho. 2. 2. q. 6. A. 1. c. And Ambros. Catharin. in Rom. 10. 15. is downe-right at *Nulla fides est habenda signis. Examinanda sunt, &c.* Anastasius Nicanus Episcopus, apud Baron. ad An. 360. num. 21, *Non sunt necessaria signa vera fidei, &c.* Suarez, defens. Fidei Catho. L. 1. c. 7. Nu. 3. ^d Deut. 12. 1, 2, 3. 2. Theff. 2. 9. S. Marc. 13. 22. ^e *Operatio Virtutum alteri datur.* 1. Cor. 12. 10. (To one and another he saith, not to al.) *Damonia fugare. Mortuos suscitare, &c.* dedit quibusdam Discipulis suis, quibusdam non dedit. (That is to doe Miracles.) S. Aug. Serm. 22. de Verbis Apost. c. 5.

Evident and Con-
vincing Prooves,
^b alone and of
themselves. Both
because, There
may bee coun-
terfeit Miracles:
And because true
ones are neither
^c Infallible nor In-
separable Markes
of Truth in Do-
ctrine. Not Infalli-
ble: For they
may be Marks of
false Doctrine in
the highest de-
gree. ^d Deut. 13.
Not proper, and
Inseparable: For
^e all which wrote
by Inspiration did
not confirm their
Doctrine by Mi-
racles. For we do
not finde that
David, or Solo-
mon, with some

† S. Ioh. 10. 41.

other of the Prophets, did any, neither were any wrought by S. Iohn the Baptist, † S. Ioh. 10. So, as Credible Signes they were, and are still of as much force to us, as 'tis possible for things on the credit of Relation to be: For the Witnesses are many, and such as spent their lives in making good the Truth, which they saw. But that the Workers of them were Divinely and

and *Infallibly* inspired in that which they Preacht,
and writ was still to the † *Hearers*
a matter of *Faith*, and no more
evident by the light of *Humane*
Reason to men that lived in those
Dayes, then to us now. For had
that beene *Demonstrated*, or beene
cleare (as Prime Principles are) in
its owne light, both they and we
had apprehended all the Myste-
ries of *Divinity* by *Knowledge*, not
by *Faith*. But this is most appa-
rent was not. For had the *Pro-*
phets, or *Apostles* been ordered by
God to make this *Demonstrative-*
ly, or *Intuitively* by Discourse, or
vision appeare as cleare to their
Auditors, as to themselves it did,
that Whatsoever they taught was *Divine*, and *Infalli-*
ble Truth, all men which had the true use of Reason,
must have beene forced to yeeld to their Doctrine.

ⁱ *Esay* could never have beene at *Domine quis?* Lord ⁱ *Esay* 53. 1.
who hath believed our Report? *Esay* 53. Nor ⁱ *Jeremy* at ⁱ *Ier.* 20. 7.

Domine, factus sum, Lord I am in de-
rision daily, *Ier.* 20. Nor could any
of S. Pauls Auditors have mocked at
him (as some of them did) ⁱ *Act.* 17.
for Preaching the Resurrection, if
they had had as full a view as
S. Paul himselfe had in the Assure-
ance, which God gave of it in, and by
the Resurrection of Christ. vers. 31. But the way of
Knowledge was not that which God thought fittest
for mans Salvation. For Man having sinned by *Pride*,
God thought fittest to humble him at the very root

† Here it may be observed how warily
A.C. carries himselfe. For when hee
hath said, *That a cleare Revelation was*
made to the Apostles, which is most
true; And so the Apostles knew that
which they taught *simpliciter à priori*,
most Demonstratively from the Prime
Cause. God himselfe. Then hee addes
p. 51. *I say, cleare in attestante*. That is
the Revelation of this Truth was cleare
in the Apostles that witnessed it. But
to make it knowledge in the Auditors,
the same, or like Revelation, and as
cleare must be made to them. For they
could have no other knowing Assurance;
Credible they might, and had. So A.C.
is wary there, but comes not home to
the Business: And so might have held
his peace. For the Question is not, what
cleare Evidence the Apostles had? but
what Evidence they had, which heard
them?

* *Acts* 17. 32. And had Zedechiah and
the people scene it as clearely as *Jeremy*
himselfe did, that the word he spake
was Gods word, and Infallible, *Ierusa-*
lem, for ought we know, had not beene
layd desolate by the *Chaldean*. But be-
cause they could not see this by the
way of *knowledge*, and would not be-
lieve it by way of *Faith*, they, and that
Ciry perished together. *Ier.* 38. 17.

of the *Tree of Knowledge*, and make him deny his *understanding*, and submit to *Faith*, or

* *Nemo pius, nisi qui Scriptura credit.*
S. Aug. L. 26. cont. Faustum. c. 6. Now
 no Man believes the Scripture, that doth
 not believe that it is the Word of God.
 I say, which doth not believe, I doe
 not say, which doth not know. *Opor-*
et quod Credatur Autoritati eorum
quibus Revelatio facta est. Tho p. 1.
 q. 1. A. 8. at secundum. *¶ De Juxta exqu-*
et c. Quod vero Animam habemus, unde
 manifestum? Si enim Visibilibus credere
 velis, & de Deo, & de Angelis, & de mente,
 & de Anima dubitabis: & sic tibi omnia
 veritatis dogmata deperibunt. Et cer-
 te si manifestis credere velis, & visibilibus
 magis quam Visibilibus credere oportet.
 Licet enim admirabile sit dictum, verum
 tamen, & apud mentem habentes valde
 certum, vel in confesso. Ex homil.
 13 S. Chrysost. in S. Mat. To. 1. Edit.
 Fronto: Paris. 1636.

hazard his happinesse. The *Credible Object* all the while, that is,
 the *Mysteries of Religion*, and the
 Scripture which containes them is *Di-*
vine and Infallible, and so are the
 Pen-men of them by *Revelation*.
 But we, and all our Fore-Fathers,
 the *Hearers*, and *Readers* of them,
 have neither **knowledge*, nor *vision*
 of the Prime Principles in, or
 about them, but **Faith* only. And
 the *Revelation*, which was cleare
 to them, is not so to us, nor there-
 fore the *Prime Tradition* it selfe de-
 livered by them.

Pun. 6.

Sixthly, That hence it may be gathered, that
 the *Assent*, which we yeeld to this maine Principle of
 Divinity, That the Scripture is the Word of God, is
 grounded vpon no *Compelling*, or *Demonstrative Rati-*
ocination, but relies upon the strength of *Faith*, more

† And this is the Ground of that which
 I said before, §. 15. Nu. 1. That the Scrip-
 ture only, and not any unwritten *Tradition*
 was the Foundation of our Faith.
 Namely, when the Authority of Scrip-
 ture is first yeelded unto.

then any other Principle whatso-
 ever. † For all other necessary
 Poynts of Divinity, may by un-
 denyable Discourse bee inferred
 out of Scripture it selfe once ad-
 mitted; but this, concerning the Au-
 thority of Scripture not possibly: But must either
 be prooved by *Revelation*, which is not now to bee
 expected: Or presupposed and granted as manifest
 in it selfe, like the Principles of naturall knowledge, which
 Reason alone will never Grant: Or by *Tradition* of the
 Church, both Prime, and Present, with all other *Rati-*
nall Helpes, preceding, or accompanying the internall
 Light

Light in Scripture it selfe; which though it give Light enough for Faith to believe, yet Light enough it gives not to bee a convincing Reason, and prooffe for knowledge: And this is it, which makes the very entrance into Divinity, inaccessible to those men, who standing high in the Opinion of their owne wisdom, will believe nothing, but that which is irrefragably proved from Rationall Principles. For as Christ requires a Deniall of a mans selfe, that he may be able to follow him. S. Luke 9: So as great a part as any of this Denyall of his Whole-selfe (for so it must bee) is the denyall of his Vnderstanding, and the composing of the unquiet search of this Grand Inquisitor into the Secrets of Him that made it, and the over-ruling the doubtfullnesse of it by the fervency of the^a Will.

Seventhly, That the knowledge of the Supreme Cause of all (which is God) is most remote, and the most difficult thing Reason can have to do with. The Quod sit, That there is a God, bleare-eyed Reason can see. But the^c Quid sit, what that God is, is infinitely beyond all the fathoms of Reason. He is a Light indeed, but such as no mans Reason can come at for the Brightnes.^d 1 Tim. 6.

Pun. 7.

^a Intellectus Credentis determinatur per Voluntatem, non per Rationem. Tho. 2.2.q.2. A. 1. ad tertium. And what power the Will hath in Case of mens Believing, or not Believing, is manifest, Jer. 44. But this is spoken of the Will compared with the Vnderstanding onely, leaving the Operations of Grace free over Both.

^b Communis enim sententia est Patrum & Theologorum aliorum, demonstrari posse naturali ratione Deum esse; Sed à posteriori & per effectus. Sic Tho. p.1. q.2. A.2. Et Damasc. L. 1. Orth. Fid. c. 3. & Almain. in 3. sent. D. 24 q. 1. But what may be demonstrated by naturall reason, by natural light may the same be known. And so the Apostle him selfe, Rom. 1. 20. Invisibilia Dei à Creaturà mundi per ea quæ facta sunt, intellecta conspiciuntur. And so Calvin most clearely, L. 1. Inst. c. 5. §. 1. Aperire Oculos nequeunt, quin aspicere eum coguntur, though Bellarmine would needes be girding at him. L. 4. de Grat. & Lib. Arbit. c. 2. Videtur autem & Ratio in quæ apparent attestari: Omnes enim homines de Diis (ut ille loquitur) habent existimationem, Arist. L. 1. de Cælo T. 22.

^c Damasc. L. 1. Ortho. Fid. c. 4.

^d 1 Tim. 6. 16. Et ne Vestigium sic accedendi relinquit S. Aug. nisi augeas imaginatione cogitationis lucem solis innumerabiliter vel quid aliud &c. L. 8. de Trin. c. 2. Solus modus accedendi, Preces sunt. Boet. de Consola. Philos. L. 5. prosa. 3.

If

* *Præter Scientias Philosophicas, necesse est ut ponatur alia Scientia divinitus revelata de iis quæ hominis caput excedunt.* Tho. p. 1. q. 1. A. 1.

† And therefore *Biel* is expresse, That God could not reveale any thing that is to come, nisi illud esset a Deo præscitum seu prævisum (i. e. unlesse God did fully comprehend that which He doth reveale) *Biel. in 3. sent. D. 23. q. 2. A. 1.*

‡ *Nullus Intellectus Creatus videndo Deum, potest cognoscere Omnia quæ Deus facit, vel potest facere. Hoc enim esset Comprehendere ejus virtutem.* &c. Tho. p. 1. q. 12. A. 8. C.

Ad Argumentum: Quod Deus ut Speculum est: Et quod Omnia quæ fieri possunt, in eo resplendent. Respondet Thom. *Quod non est necessarium, quod videns speculum, omnia in speculo videat, nisi speculum visu suo comprehendat.* Tho. p. 1. q. 12. A. 8. ad 2. (Now no man can comprehend this Glasse which is God Himselfe.)

§ *Deus enim est Speculum voluntarium revelans quæ & quot vult alicui beato: non est Speculum naturaliter representans omnia.* Biel. Suppl. in 4. Sent. D. 49. q. 3. propos. 3.

¶ For if Reason well put to its search did not finde this out, how came *Arist.* to affirme this by rational disquisition. λέγεται δὲ τὸν νοῦν &c. *Restat, ut mens sola extrinsecus accedat, eaque sola divina sit, nihil enim cum ejus Actione communicat Actio corporalis.* *Arist. l. 2. de gen. Anim. c. 3.* This cannot be spoken of the Soule, were it mortall. And therefore I must needs be of *Paulus Benius* his opinion, who sayes plainly, and proves it too, *Turpiter affixam à quibusdam Aristoteli Mortalitatæ Anima Opinionem.* Benius in *Timaum Platonis Decad. 2a. L. 3.*

¶ For if Reason did not dictate this also, whence is it that *Aristotle* disputes of the way and meanes of attaining it. L. 1. *Moral. c. 9.* And takes on him to proove That *Felicity* is rather an Honourable then a Commendable thing. c. 12. And after all this, he addes, *Deo beata tota vita est, hominibus autem eatenus, quatenus similitudo quedam ejusmodi Operationis ipsis in est.* *Arist. L. 10. Moral. c. 8.*

¶ *S. Iohn 17. 3. Ultima Beatitudo hominis consistit in quadam supernaturali visione Dei. Ad hanc autem visionem Homo pertingere non potest, nisi per modum Addiscentis à Deo Doctore, Omnis qui audit à Patre & didicit.* *S. Iohn 6. 45. Thom. 2. 2. q. 2. A. 3. in c.*

If any thing therefore bee attainable in this kinde, it must bee by

Revelation; And that must bee from Himselfe: for none can Reveale, but hee that Comprehends. And none doth, or can comprehend God, but Himselfe.

And when he doth Reveale, yet He is no farther discernable, then

Himself pleases. Now since Reason teaches,

that the Soule of man is immortal, and capable of Felicity. And since that Felicity consists in the Contemplation of the highest Cause, which againe is God himselfe.

And since Christ therein Confirms that *Dictate*, that mans eternal Happines is to know God, and Him whom he hath sent, *S. Ioh. 17.*

And since nothing can put us into the way of attaining to that Contemplation, but some Re-

velation of Himselfe, and of the way to himselfe. I say, since all this is so, It cannot reasonably be thought by any prudent man, that the All-wise God should create

create man with a Desire of *Felicity*; and then leave him utterly destitute of all *Instrumentall Helps* to make the *Attainment* possible: since * *God and Nature* do nothing, but for an end. And Helpe there can bee none sufficient, but by *Revelation*. And once grant mee that *Revelation* is necessary, and then I will appeale to Reason it selfe, and that shall prove abundantly one of these two. That either, there was never any such *Revelation* of this kinde from the worlds beginning to this day: And that will put the *frustrà* upon God in point of mans *Felicitie*: Or, that the *Scriptures* which wee now embrace, as the *Word of God*, is that *Revelation*. And that's it we Christians labour to make good against all *Atheisme*, *Prophanenesse*, and *Infidelity*.

* *Dens & natura nihil frustra faciunt. Arist. L. 1. de Cælo T. 32. frustra autem est quod non potest habere suum finem Thom. ibid.*

Last of all, To prove that the *Booke of God* which we honour as His *Word*, is this necessary *Revelation* of God and his *Truth*, which must, and is alone able, to leade us in the way to our eternall *Blessednesse* (or else the world hath none) comes in a *Cloud of witnesses*. Some for the *Infidel*, and some for the *Beleever*. Some for the *Weake* in *Faith*, and some for the *Strong*. And some for all. For then first comes in the *Tradition* of the *Church*, the *present Church*; so 'tis no *Hereticall*, or *Schismaticall* *Beliefe*. Then the *Testimony* of former *Agēs*; so 'tis no *New* *Beliefe*. Then the consent of *Times*; so 'tis no *Divided* or *partiall* *Beliefe*. Then the *Harmony* of the *Prophets*, and them fulfilled; so 'tis not a * *Devised*, but a *forespoken* *Beliefe*. Then the suc-

Pun. 8.

* 2 Pet. I. 16.

cessesse of the *Doctrine* contained in this *Booke*; so 'tis not a *Beliefe stifled in the Cradle*; but it hath spread through the world in despite of what the world could doe against it; And increased from weake, and unlikely *Beginnings*, to incredible *Greatnesse*. Then the *Constancy* of this *Truth*; so 'tis no *Moone-Beliefe*: For in the midst of the worlds *Changes*, it

Q

hath

hath preserved it's Creede entire through many generations. Then, that there is nothing Carnall in the Doctrine; so 'tis a Chast Beliefe. And all along it hath gained, kept, and exercised more power upon the minds of men, both learned, and unlearned, in the increase of vertue, and represson of vice, then any Morall Philosophie, or Legall Policy that ever was. Then comes the inward Light and Excellency of the Text it self; and so 'tis no darke, or dazling Beliefe. And 'tis an Excellent Text: For see the riches of Naturall knowledge, which are stored up there, as well as Supernaturall. Consider how things quite above Reason consent with things Reasonable. Weigh it well what Majesty lyes

there hid under Humility: ^a What Depth ther is with a Perspicuity unimitable: What ^b Delight it works in the Soule, that is devoutely exercised in it, how the ^c Sublimest wits finde in it enough to amaze them; while the ^c simplest want not enough to direct them. And then we shall not wonder, if (with the assistance of ^d Gods Spirit, who alone workes Faith and Beliefe of the Scriptures, and their Divine Authority, as well as other Articles) wee grow up into a most Infallible Assurance, such an Assurance, as hath made many lay downe their lives for this Truth: such, as that,

^e Though an Angell from Heaven should Preach unto us another Gospell, we would not believe Him, or it. No; though wee should see as great, and as many Miracles done over againe to dissuade us from it, as were at first to win the world to

^a Quasi quidam fluvius est, planus, & Altus, in quo & Agnus ambulet, & Elephas natet. S. Greg. Praefat. in Lib. Moralium. c. 4.

^b In Lege Domini voluntas ejus. Psa. 1. 2. Dulcior super mel & favum. Psa 18. 11. & passim.

^c Multa dicuntur submissis & humi repētibz animis, ut accommodatius per humana in Divina consurgant. Multa etiam figuratē, ut studiosa mens, & quæsitis exerceatur utilius & uberius latetur inventis. S. Aug. de Mor. Ec. Cat. c. 17. Sed nihil sub spirituali sensu continetur Fidei necessarium, quod Scriptura per Literalem sensum alicubi manifestē non tradat. Tho. p. 1. q. 1. A. 10 ad 1.

^d Credimus &c. sicut ob alia multa certiora Argumenta (quàm est Testimonium Ecclesia) tum propter hoc potissimum, quòd Spiritus Sanctus nobis intus has esse Dei voces persuadeat. Whitaker, Disput. de Sa. Scrip. Controvers. 1. q. 3. c. 8.

Gal. 1. 8.

to it. To which firmnesse of *Assent* by the Operation of *Gods Spirit*, the *Will* conferres as much, or more strength, then the *Vnderstanding*, *Clearenesse*, the whole *Assent* being an *Act* of *Faith*, and not of *Knowledge*. And therefore the *Question* should not have beene asked of mee by F. *How I knew*? But upon what *Motives* I did believe *Scripture* to be the *Word* of *God*? And I would have him take heed, lest hunting too close after a way of *Knowledge*, hee loose the way of *Faith*, and teach other men to loose it too.

So then the Way lyes thus (as farre as it appeares *Pun. 9.* to me) *The Credit of Scripture* to be *Divine* Resolves finally into that *Faith*, which wee have touching *God Himselfe*, and in the same order. For as that, so this hath *Three* maine *Grounds*, to which all other are Reducible. The *First* is, the *Tradition of the Church*: And this leades us to a Reverend perswasion of it. The *Second* is, *The light of Nature*: And this shewes us how necessary such a *Revealed Learning* is, and that no other way it can be had: * Nay more, that all *Proofes* brought against any *Point* of *Faith*, neither are, nor can be *Demonstrations*, but soluble *Arguments*.

* Cum Fides infallibili veritati innitatur: Et ideo cum impossibile sit de vero demonstrari Contrarium: sequitur omnes Probationes quæ contra fidem inducuntur, non posse esse Demonstrationes, sed solubilia Argumenta. Tho. p. 1. q. A. 1. 8. c.

The *Third* is, *The light of the Text it selfe*; in *Conversing* wherewith wee meet with the † *Spirit of God* inwardly inclining our hearts, and sealing the full *Assurance* of the sufficiency of all *Three* unto us. And then, and not before, wee are certaine, That the *Scripture* is the *Word* of *God* both by *Divine*, and by *Infallible* *Proofes*. But our *Certainty* is by *Faith*, and so *voluntary*, not by *Knowledge* of such *Principles*, as in the light of *Nature* can enforce *Assent*, whether we will or no.

† Fidei ultima Resolutio est in Deum illuminantem. S. Aug. cont. Fund. c. 14.

*A.C.p.53. Et
vid.S.16.N.28.*

I have said thus much upon this great Occasion, because this *Argument* is so much pressed, without due respect to Scripture. And I have proceeded in a *Syntheticall* way, to build up the *Truth* for the benefit of the *Church*, & the satisfaction of all men Christianly disposed. Whereas had I desired only to rid my hands of these *Captious Jesuites* (for certainly this *Question* was Captiously asked :) it had beene sufficient to have restored the *Question*, thus, How doe you know the Testimony of the *Church* (by which, you say, you know *Scripture* to be the *Word of God*) to be *Divine* and *Infallible*? If they proove it by *Scripture* (as all of them doe, and as *A.* doth) how doe they know that *Scripture* to be *Scripture*? It is but a *Circular Assurance* of theirs, by which they found the *Churches Infallibility* upon the *Testimonie of the Scripture*; And the *Scriptures Infallibility* upon the *Testimony of the Church*: That is upon the Matter, the *Churches Infallibility* upon the *Churches Infallibility*. But I labour for edification, not for destruction. And now, by what I have here said, I will weigh my *Answer*, and his *Exception* taken against it.

F. The Bishop said, That the Books of Scripture are Principles to be Supposed, and needed not to be Proved.

§. 17.

B. Why, but did I say, That this Principle (*The Books of Scripture are the Word of God*) is to be supposed, as needing no Proof at all to a *Naturall man*? Or to a *man newly entring* upon the *Faith*? yea or perhaps to a *Doubter*, or *Weakling* in the *Faith*? Can you think me so weak? It seemes you doe. But sure I know, there is a great deale of difference betweene *Ethnicks* that deny, and deride the *Scripture*, and men that are Born in the *Church*. The first have a farther way about

about to this *Principle*; The other in their very Christian Education sucke it in, and are taught so soone as they are apt to learne it, *That the Books*, commonly called *The Bible*, or *Scripture*, are the *Word of God*. And I dealt with you † as with a Christian, though in *Errour*, while you call *Catholike*. The Words before spoken by me were, *That the Scripture onely, not any unwritten Tradition, was the Foundation of Faith*. The Question betweene us, and you, is, *Whether the Scripture do containe all necessary things of Faith?* Now in this Question, as in all Nature, and Art, the Subject, the Scripture is and must be ^a supposed. The *Quære* betwene the *Romane-Catholikes* and the *Church of England*, being onely of the *Prædicate*, the thing uttered of it, Namely, whether it containe all *Fundamentals of Faith*, all *Necessaries for Salvation within it?* Now since, &c. Question proposed in very forme of Art, proves not, but ^b supposes the Subject, I thinke I gave a satisfying Answer, That to you, and me, and in this Question, Scripture was a *Supposed Principle*, and needed no Proofs. And I must tell you, that in this Question of the Scriptures perfect Continent, it is against all Art, yea and Equity too, in Reasoning to call for a Proof of That here, which must go unavoydably *supposed in this Question*. And if any man will be so familiar with Impiety, to Question it, it must be tryed in a preceding Question, and Dispute by it self. Yet here not you onely, but ^c *Bellarmino*, and others run quite out of the way to snatch at Advantage.

F. Against this I read what I had formerly written in my Reply against M. Iohn White:

Q₃

Wherein

† Dixi sicut ei congruebat, ad quem scribebam, &c. S. Aug. l. 1. Retract. c. 13.

^a Nor is it such a strange thing to heare that Scripture is such a *supposed Principle* among Christians. Quod à Scriptura evidenter deducitur, est evidenter verum, suppositis Scripturis. Bellarm. L. 4. de Eccl. Milit. c. 3. S. 3.

^b De Subjecto enim quaritur semper; non Subjectum ipsum.

^c L. 4. de verb. Dei. c. 4. S. Quarto necesse est. And the lesuite here apud A. C. p. 49.

Wherein I plainly shewed, that this Answer was not good, and that no other Answer could be made, but by admitting some Word of God unwritten, to assure us of this Point.

§. 18.
NUM. 1.

B. Indeed here you read out of a Booke (which you called your owne) a large Discourse upon this Argument. But surely I so untied the knot of the Ar-

gument, that I set you to your

Book againe. For your selfe confesse, that against this you read what you had formerly written. Well! what ere you read there, certaine it is you do a great deale of wrong to M. Hooker^a, and my selfe, that because we call it a Supposed or Presumed Principle among Christians, you should fall by and by into such a ^b Metaphysicall Discourse to prove, That that which is a ^c Precognitum, fore-knowne in Science, must be of such light, that it must be knowne of, and by it selfe alone; and that the Scripture cannot be so knowne to be the Word of God.

¶ L. 3. §. 8.
Whereas Bellarm. sayes expressly, that in the Controversies betweene you and us: *Non agitur de Metaphysicis subtilitatibus, quæ sine periculo ignorari, & interdum cum laude oppugnari possunt, &c.* Bellarm. Prefat. Operibus prefix. §. 3.

^c His omnibus Questionibus præmittenda est Controversia de Verbo Dei. Neque enim disputari potest, nisi prius in aliquo Communi Principio cum Adversariis conveniamus. Convenit autem inter nos & omnes omnino Hæreticos, Verbum Dei esse Regulam fidei, ex qua de Dogmatibus judicandum sit, esse Commune Principium ab omnibus concessum, unde Argumenta ducantur, &c. Bellarm. Prefat. Operib. prefix. §. ult. And if it be Commune Principium ab omnibus concessum, then I hope it must be taken as a thing supposed, or as a Precognitum in this Dispute betweene us.

NUM. 2.

I will not now enter againe into that Discourse, having said enough already, how farre the Beame, which is very glorious (especially in some parts of Scripture) gives light to prove it selfe. You see neither Hooker, nor I, nor the Church of England (for ought I know) leave the Scripture alone to manifest it selfe, by the light, which it hath in it selfe. No; but when the present Church hath prepared, and led the way, like a preparing Morning-Light to Sunshine;

shine; then indeed we settle for our *Direction*, but not upon the first opening of the *morning Light*, but upon the *Sun* it selfe. Nor will I make needlesse enquiry, how farre, and in what manner a *Præcognitum*, or Supposed Principle in any Science, may be proved in a *Higher*, to which that is subordinate; or accepted in a *Prime*. Nor how it may in *Divinity*, where *Præ*, as well as *Post-cognita*, things *fore*, as well as *after-knowne*, are matters, and under the manner of *Faith*, and not of Science strictly. Nor whether a *Præcognitum*, a presupposed Principle in Faith, which rests upon *Divine Authority*, must needs have as much, and equall *Light* to *Naturall Reason*, as *Prime Principles* have in *Nature*, while they rest upon *Reason*. Nor whether it may justly bee denied to have *sufficient Light*, because not equall.

Your owne Schoole † grants, That in us, which are the Subjects both of Faith and Knowledge, and in regard of the Evidence given in unto

† Colligitur apertè ex Tho. p. 1. q. 1. A. 5. ad 1. Et Articulorum Fidei veritas non potest nobis esse evidens absolute. Bellar. L. 4. de Eccles. Mil. c. 3. S. 3.

us, there is lesse Light, lesse Evidence in the Principles of Faith, then in the Principles of Knowledge, upon which there can be no doubt. But I think the Schoole will never grant, That the Principles of Faith (even this in Question) have not *sufficient Evidence*. And you ought not to do, as you did, without any Distinction, or any Limitation, deny a *Præcognitum*, or *Prime Principle* in the Faith; because it answers not in all things to the *Prime Principles* in Science, in their *Light*, and *Evidence*; a thing in it self directly against *Reason*.

Well, though I do none of this, yet first I must tell you, that A. C. here steps in againe, and tels me, That though a *Præcognitum* in Faith need not be so clearely knowne, as a *Præcognitum* in Science, yet there must be this proportion betweene them, that, whether it be

Num. 3.

in

* S. 17. & 18.
Nu. 2.

in Science, or in Faith, the *Præcognitum*, or thing supposed as knowne, must be *prius cognitum*, first knowne, and not need another thing pertaining to that Faith, or Knowledge, to be knowne before it. But the Scripture (saith he) needs Tradition to goe before it, and introduce the knowledge of it. Therefore the Scripture is not to be supposed, as a *Præcognitum*, and a thing fore-knowne. Truly I am sorrie to see in a man very learned such wilfull mistakes. For *A. C.* cannot but perceive, by that which I have clearely laid downe* before; That I intended not to speake precisely of a *Præcognitum* in this Argument. But when I said, *Scriptures were Principles to be supposed*; I did not, I could not intend, They were *prius cognita*, knowne before Tradition; since I confesse every where, That Tradition introduces the knowledge of them. But my meaning is plaine; That the Scriptures are and must be

† And my immediate Words in the Conference, upon which the Jesuite asked, *How I knew Scripture to be Scripture?* were (as the Jesuite himselfe relates it *apud A. C.* p. 48.) That the Scripture onely, not any unwritten Tradition, was the Foundation of our Faith. Now the Scripture cannot be the onely Foundation of Faith, if it containe not all things necessary to Salvation; Which the Church of Rome denying against all Antiquity, makes it now become a Question. And in regard of this, my Answer was, *That the Scriptures are and must be Principles supposed, and præcognita*, before the handling of this Question.

Principles supposed, before you can dispute this Question; † Whether the Scriptures containe in them all things necessary to Salvation. Before which Question it must necessarily be supposed and granted on both sides, That the Scriptures are the Word of God. For if they be not, 'tis instantly out of all Question, that They cannot include all Necessaries to Salvation. So 'tis a *Præcognitum*, not to Tradition (as *A. C.* would cunningly

put upon the Cause) but to the whole Question of the Scriptures sufficiency. And yet if he could tie me to a *Præcognitum* in this very Question, and proveable in a Superiour Science; I thinke I shall go very neare to prove it in the next Paragraph, and intreat *A. C.* to confesse it too.

And

And now having told *A.C.* this, I must second-ly follow him a little farther. For I would faine make it appeare as plainly, as in such a difficulty it can be made, what wrong he doth *Truth* and *himself* in this Case. And it is the common fault of them all. For when the *Protestants* answer to this *Argument* (which, as I have shew'd, can properly have no place in the Question betweene us about *Tradition*) † they which grant this as a *Præcognitum*, a thing fore-known (as also I do) were neither ignorant, nor forget-full, That things presupposed, as already known in a Science, are of two sorts. For either they are plaine and fully manifest in their owne Light: or they are proved, and granted already, some former knowledge having made them Evident. This Principle then, *The Scriptures are the Oracles of God*, we cannot say is cleare, and fully manifest to all men simply, and in self-Light, for the Reasons before given. Yet we say, after *Tradition* hath beene our Introduction, the Soule that hath but ordinary Grace added to Reason, may discern Light sufficient to resolve our Faith, that the Sun is there. This Principle then being not absolutely, and simply evident in it selfe, is presumed to be taught us otherwise. And if otherwise, then it must be taught in and by some superiour Science, to which Theologie is subordinate. Now men may be apt to think out of Reverence, That Divinity can have no Science above it. But your owne Schoole teaches me that it hath. * *The sacred Doctrine of Divinity in this sort is a Science, because it proceeds out of Principles that are knowne by the light of a*

Num. 4.

† Hook, L. 31
§. 8.

* *Hoc modo sacra Doctrina est Scientia; quia præcedit ex Principiis notis Lumine superioris Scientiæ, quæ scilicet est Scientia Dei & Beatorum.* Tho. p. 1. q. 1. a. 2. And what sayes *A.C.* now to this of *Aquinas*? Is it not cleare in him, that this Principle, *The Scriptures are the Word of God, of Divine and most Infallible Credit*, is a *Præcognitum* in the knowledge of Divinity, and proveable in a superiour Science, namely, the Knowledge of God, and the Blessed in Heaven? Yes; so cleare, that (as I told you he would)

R

Superiour

A. C. confesses it, p. 51. But he adds: *That because no man ordinarily sees this Proofs, therefore we must go either to Christ, who saw it clearly: Or to the Apostles, to whom it was clearly revealed; or to them, who by Succession received it from the Primo Seers.* So now because *Christ* is ascended, and the *Apostles* gone into the number of the *Blessed*, and made in a higher Degree partakers of their knowledge; therefore we must now only goe unto their *Successors*, and borrow light from the *Tradition of the present Church.* For that we must do; And 'tis so farre well. But that we must *rely upon this Tradition, as Divine, and Infallible, and able to breed in us Divine, and Infallible Faith,* as *A. C.* adds, p. 51, 52. is a Proposition, which in the times of the *Primitive Church* would have beene accounted very dangerous, as indeed it is. For I would faine know, why leaning too much upon Tradition may not mislead Christians, as well as it did the Jewes. But they, saith *S. Hilarie*, *Traditionis favore Legis precepta transgressi sunt: Can. 14. in S. Mat.* Yet to this height are *They of Rome* now growne, *That the Traditions of the present Church are infallible:* And by out-facing the Truth, lead many after them. And as it is *Jer. 5. 31.* *The Prophets prophesie untruths, and the Priests receive gifts, and my people delight therein, what will become of this in the end?*

† *Non creditur Deus esse Author hujus Scientia, quia Homines hoc testati sunt in quantum Homines nudo Testimonio Humano; sed in quantum circa eos effulsit virtus Divina. Et ita Deus is, & sibi ipsi in eis Testimonium perhibuit.* Hen. à Gand. *Sum. P. I. A. 9. q. 3.*

fore from them immediately the Church received the Scripture, and that uncorrupt, though not in the same clearenesse of Light, which they had. And yet since no sufficient Reason hath, or can be given, that

* *Corrumpti non possunt, quia in manibus sunt omnium Christianorum; Et quisquis hoc primitus ausus esset, multorum Codicum vetustiorum collatione confutaretur. Maxime, quia non una lingua, sed multis continetur Scriptura. Nonnulli autem Codicum mendositates, vel de Antiquioribus, vel de Lingua pracedente emendantur.* S. Aug. *L. 32. cont. Faustum. c. 16.*

Science; and therefore now to be supposed (at least by all Christians) *That the Scripture is the Word of God.* So; my Answer is good, even in strictnesse,

Superiour Knowledge, which is the Knowledge of God, and the Blessed in Heaven. In this Superiour Science, this Principle, *The Scriptures are the Oracles of God,* is more then evident in full light. This Superiour Science delivered this Principle in full revealed Light to the *Prophets, and Apostles.* † *This Infallible Light of this Principle made their Authority derivatively Divine.* By the same Divine Authority they wrote, and delivered the Scripture to the Church. There-

in any Substantiall thing it hath beene
* Corrupted, it remains firme at this day, and that proved in the most Supreme

strictnesse, *That this Principle is to be supposed in this Dispute.*

Besides, the *Jewes* never had, nor can have any other Proofs, *That the Old Testament is the Word of God*, then we have of the *New*. For theirs was delivered by *Moses*, and the *Prophets*; and ours was delivered by the *Apostles*, which were *Prophets* too. The *Jewes* did believe their Scripture by a *Divine Authority*: For so the *Jewes* argue themselves: ^a *S. Ioh. 9. We know that God spake with Moses.* ^b *And that therefore they could no more erre in following Moses, then they could in following God himselfe.* And our Saviour seemes to inferre as much, ^c *S. Ioh. 5. where he expostulates with the Jewes thus: If you believe not Moses his Writings, how should you believe Me?* Now how did the *Jewes* know that God spake to *Moses*? How? why apparently, the same way that is before set downe. First by *Tradition*. So *S. d Chrysostome*: *We know why? By whose witnessse do you know? By the Testimony of our Ancestors.* But he speakes not of their *immediate* Ancestors, but their *Prime*, which were *Prophets*, and whose Testimony was *Divine*; into which (namely their Writings) the *Jewes* did Resolve their Faith. And even that Scripture of the *Old Testament* was a ^e *Light*, and a *shining Light* too: And therefore could not but be sufficient, when *Tradition* had gone before. And yet though the *Jewes* entred this way to their Beliefe of the Scripture, they do not say, ^f *Audivimus, We have heard that God spake to Moses*, but *We know it*. So they Resolved their Faith higher, and into a more *inward Principle*, then an *Eare to their immediate Ancestors, and their Tradition*. And I would willingly learne of you, if you can shew it me, where ever any one *Jew* disputing with another about their *Law*, did put the other to

R 2

prove,

NUM. 5.

^a S. Iohn 9. 29.

^b Maldonat. in S. Ioh. 9. Itaque non magis errare posse eum sequentes, quam si Deum ipsum sequerentur.

^c S. Ioh. 5. 47.

^d Hom. 57. in

S. Ioh. 9.

ἡμεῖς οἰδαμεν: π-
νός ἐστὶν ὁ Θεός· καὶ
ἀποστόλων φασὶ ὅτι
ἡμετέρων.

^e 2. S. Pet. 1. 19.

^f S. Chryl. ubi
supra.

καὶ ἐκ εἰπαι. ἡμεῖς
ἡκούσαμεν, &c. ἀλλ'
οὐκ ὅτι οἰδαμεν.

prove, that the *Old Testament* was the *Word of God*. But they still supposed it. And when others put them to their Proofs, this way they went. And yet you say :

F. That no other Answer could be made, but by admitting some Word of God unwritten, to assure us of this Point.

§. 19.
NUM. I.

B. I thinke, I have shewed, that my Answer is good, and that no other Answer need be made. If there were need, I make no Question, but another Answer might be made to assure us of this Point, though we did not admit of any Word of God unwritten. I say, to assure us; and you expresse no more. If you had said, to assure us by *Divine Faith*, your Argument had beene the stronger. But if you speake of Assurance onely in the generall, I must then tell you (and it is the great advantage which the Church of Christ hath against Infidels) a man may be assured, nay infallibly assured by Ecclesiasticall, and Humane Proofs. Men that never saw Rome, may be sure, and infallibly believe, That such a Citie there is, by Histori-
ricall, and acquired Faith. And if Consent of Humane Storie can assure me this, why should not Consent of Church-storie assure me the other, That Christ, and his Apostles delivered this Body of Scripture as the Oracles of God? For Iewes, Enemies to Christ, they beare witnesse to the *Old Testament*; and Christians

† Tant à hominum, & temporum consensione firmatum. S. Aug. L. de Mor. Eccles. Cath. c. 29. Is Libri quoquo modo se habent, sancti tamen Divinarum Rerum pleni propè totius generis humani Confessione diffamantur, &c. S. Aug. de util. cred. c. 7. & L. 13. cont. Faust. c. 15.

through almost all Nations † give in evidence to both *Old* and *New*. And no Pagan, or other Enemies of Christianity, can give such a Worthy and Consenting Testimonie for any Authoritie upon which

which they rely, or almost for any Principle which they have, as the *Scripture* hath gained to it self. And as is the Testimony which it receives, above all * *Writings of all Nations* ; so here is assurance in a great measure, without any *Divine Authority*, in a Word written, or Unwritten. A great assurance, and it is Infallible too ; Only then we must distinguish *Infallibility*. For first a thing may be presented as an *infallible Object* of Beliefe, when it is true and remains so. For Truth *quà talis*, as it is Truth, can not deceive. Secondly, a thing is said to be Infallible, when it is not only true, and remains so, actually, but when it is of such invariable constancy, and upon such ground, as that no Degree of falshood at any time, in any respect can fall upon it. Certain it is, that by *Humane Authority*, *Consent*, and *Prooffe* a man may be assured infallibly, that the *Scripture* is the Word of God, by an acquired Habit of Faith, *cui non subest falsum*, under which nor Error, nor falshood is : But he cannot be assured *infallibly*, by *Divine Faith*, ^a *cui subesse non potest falsum*, into which no falshood can come, but by a *Divine Testimony*: This Testimony is absolute in *Scripture* it selfe, delivered by the *Apostles* for the Word of God, and so sealed to our Soules by the operation of the *Holy Ghost*. That which makes way for this as an ^b *Introduction* and outward motive, is the *Tradition of the present Church* ; but that neither simply *Divine*, nor sufficient alone, into which we may resolve our *Faith*, but only as is [†] *before* expressed.

And now to come close to the Particular. The time was, before this *miserable Rent* in the Church of Christ (which I thinke no true Christian can looke upon, but with a bleeding heart) that you and Wee were all of *One Beliefe* : That beliefe was tainted, in

R 3

tract

* *Super omnes omnium Gentium Literas. S. Aug. 11. de Civit. Dei c. 1.*

^a *Incertum esse non potest hos esse Libros Canonicos. Wal. Doct. fid. l. 2. a. 2. c. 20.*

^b *Canus. Loc. l. 2 c. 8. facit Ecclesiam Causam sine qua non.*
† S. 16.

NUM. 2.

† *Inter omnes penè
constat, aut certè
id quod satis est,
inter me & illos,
cum quibus nunc
agitur, convenit
hoc. &c. Sic in
alià Causà cont.
Manichæos, S.
Aug. L. de Mor.
Eccl. Cath. c. 4.
* Vin. Lir. cont.
Hæres. c. 2.*

tract and corruption of times, very deeply. A Division was made; yet so, that both *Parts* held the *Creed*, and other Common Principles of Beliefe. Of these, this was one of the greatest, † *That the Scripture is the Word of God*; For our beliefe of all things contained in it, depends upon it. Since this Division, there hath beene nothing done by us to discredit this *Principle*. Nay, We have given it all honour, and ascribed unto it more sufficiency, even to the containing of all things necessary to salvation, with * *Satis superque*, enough and more then enough; which your selves have not done, do not. And for begetting and setting a Beliefe of this Principle, we goe the same way with you, and a better besides. The same way with you: Because we allow the *Tradition* of the present Church to be the first induceing Motive to embrace this Principle; onely we cannot goe so farre in this way as you, to make the present *Tradition* alwayes an *Infallible Word of God unwritten*; For this is to goe so farre in, till you be out of the way. For *Tradition* is but a *Lane* in the Church; it hath an end, not only to receive us in, but another after, to let us out, into more open, and richer ground. And We go a better way then you: Because after we are moved, and prepared, and induced by *Tradition*, we resolve our Faith into that Written Word, and God delivering it; in which we finde *materially*, though not in *Termes*, the very *Tradition*, that led us thither. And so we are sure by Divine Authority that we are in the way, because at the end we find the way proved. And doe what can be done, you can never settle the Faith of man about this great Principle, till you rise to greater assurance, then the Present Church alone can give. And therefore once againe to that known place of *S. Augustine* * *The words of the Father*

* *Centr. Epist.
Fund. c. 5.*

Father are, *Nisi commoveret, Vnlesse the Authority of the Church mooved me*: but not alone, but with other Motives; else it were not *commovere, to move together*. And the other Motives are *Resolvers*, though this be *Leader*. Now since we goe the *same way* with you, so farre as you goe *right*; and a *better way* then you, where you goe *wrong*; we need not admit any other Word of God, then We doe. And this ought to remaine, as a *Presupposed Principle* among all Christians, and not so much as come into this *Question*, about the *sufficiency of Scripture betweene you, and us*. But you say that

F. From this the Lady called us, and desiring to beare, Whether the Bishop would grant the *Romane Church to be the Right Church?* The B. granted, That it was.

B. One occasion which mooved *Tertullian* to write his Booke *de Præscript. adversus Hæreticos*, was, That he* saw little or no Profit come by *Disputations*. Sure the Ground was the same then, and now. It was not to deny, that *Disputation* is an Opening of the *Vnderstanding*, a sifting out of *Truth*; it was not to affirme, that any such *Disquisition* is in, and of it selfe unprofitable. If it had, *S. Stephen** would not have disputed with the *Cyrenians*, nor *S. Paul* with the ^b *Grecians* first, and then with the *Iewes*^c, and all *Comers*. No sure: it was some *Abuse* in the *Disputants*, that frustrated the good of the *Disputation*. And one *Abuse* in the *Disputants*, is a *Resolution to hold their own*, though it be by *unworthy means*, and *disparagement*^d of *truth*. And so I finde it here. For as it is true, that this *Question* was asked; so it is altogether false, that it was asked

§. 20,
NUM. I.

*Pamel. in Summar. Lib. — Videns Disputationibus nihil aut parum profici.

* Acts 6 9.

^b Acts 9. 29.

^c Acts 19. 17.

^d Debilitatur generosa indoles conjecta in argurias. Sen. Ep. 48.

* Here *A.C.* hath nothing to say, but that the Iesuite did not affirme, That the Lady ask'd this Question in this or any other precise forme. No? why, the words preceding are the Iesuites own. Therefore, if these were not the Ladies words, he wrongs her, not I him.

asked in this * forme, or so Answered. There is a great deale of Difference (especially as Romanists handle the Question of the Church) between *The Church*, and *A Church*; and there is some, betweene a

True Church and a *Right Church*: vvhich is the vvord you use, but no man else that I knowv; I am sure not I.

NUM. 2.

For *The Church* may import in our Language, *The only true Church*; and perhaps (as some of you seeme to make it) the Root and the Ground of the *Catholicke*. And this I never did grant of the *Romane Church*, nor ever meane to doe. But *A Church* can imply no more, then that it is a member of the *Whole*. And this I never did, nor ever will deny, if it fall not absolutely away from *Christ*. That it is a *True Church* I granted also; but not a *Right* (as you impose upon me.) For *Ens* and *Verum*, *Being* and *True*, are convertible one with another; and every thing that hath a *Being*, is truly that *Being*, which it is, in truth of Substance. But this word *Right* is not so used, but is referd more properly to perfection in Conditions: And in this sense, every thing that hath a true, and reall *Being*, is not by and by *Right* in the Conditions of it. A man that is most dishonest, and unworthy the name, a very *Thiefe* (if you will) is a *True man*, in the verity of his *Essence*, as he is a *Creature endued with Reason*; for this none can steale from him, nor he from himselfe, but *Death*: But he is not therefore a *Right*, or an *upright man*. And a *Church* that is exceeding corrupt, both in *Manners* and *Doctrine*, and so a dishonour to the Name, is yet a *True Church* in the verity of *Essence*, as a *Church* is a Company of men, which professe the Faith of *Christ*, and are Baptized into His Name:

Name : But yet it is not therefore a *Right Church*, either in *Doctrine*, or *Manners*. It may be you meant cunningly to slip in this word *Right*, that I might at un-
wares grant it *Orthodox*. But I was not so to be caught; For I know well, that *Orthodox Christians* are keepers of integrity, and followers of *right things* (so ^a *S Augustine*) of which, the Church of *Rome* at this day is neither. In this sense then no *Right*, that is, no *Orthodox Church* at *Rome*.

^a *Integritatis custodes, & recta sectantes. De vera Relig. c. 5.*

And yet no *Newes* it is, that I granted the *Romane Church* to be a *True Church*. For so much very learned Protestants^b have acknowledged before me; and the *Truth* cannot deny it. For that Church, which receives the *Scripture* as a *Rule of Faith*, though but as a partiall and imperfect *Rule*; and both the *Sacraments* as *Instrumentall Causes*, and *Scales of Grace*, though they adde more, and misuse these; yet cannot but be a *True Church* in essence. How it is in *Manners* and *Doctrine*, I would you would looke to it with a single eye, ^c For if *Piety* and a *Peaceable mind* be not joynd to a good understanding, nothing can be knowne in these great things.

^b *Hooker l. 3. §. 1. Iunius l. de Ec. c. 17. Falluntur qui Ecclesiam negant, quia Papatus in ea est. Reynold. Thes. 5. Negat tantum esse Catholicam, vel sanū ejus membrum. Nay the very Separatists grant it. Fr. Johnson in his Treatise called, A Christian Plea, Printed 1617. p. 123. &c.*

^c *Si tamen bono ingenio Pietas & Pax quadā mentis accedat, sine quā de sanctis rebus nihil prorsus intelligi potest. S. Aug. de Vit. Cred. c. 18.*

Here *A. C.* tells us, That the *Iesuite* doth not say, that the *Lady* asked this *Question* in this, or any other precise forme of words; But saith, the *Iesuite* is sure, her desire was to know of me, whether I would grant the *Romane Church* to be the right Church? And how was the *Iesuite* sure the *Lady* desired to heare this from me? Why, *A. C.* tells us that too. For he addes, That the *Iesuite* had particularly spoken with her before, and wished her to insist upon that *Poynt*.

^d *And after A. C. saith againe p. 54. that the Lady did not aske the Question, as if she meant to be satisfied with hearing what I said. So belike they take Cau-*

Where you may see, and 'tis fit the *Clergie* of *England* should consider with what cunning *Adversaries* they have to deale, who can finde a way to ^d prepare their

Disciples

tion before hand for that too, That what ever we say (unlesse we grant what they would have) their Prolelytes shall not be satisfied with it.

A.C.p.54.

† §.20. N. 1.

* And though Stapleton to magnifie the Church of Rome is pleased to say: *Apud veteres pro eodem habita fuit Ecclesia Romana & Ecclesia Catholica*: yet he is to modest as to give this Reason of it: *Quia ejus Communio erat evidenter & certissime cum tota Catholica*. Relect. Com. 1. q. 5. A. 3. (Lo, The Communion of the *Romane* was then with the Catholike Church, not of the Catholike with it.) And S. Cyprian employed his Legates, *adonius* and *Fortunatus*, not to bring the Catholike Church to the Communion of Rome, but Rome to the Catholike Church: *Elaborarent, ut ad Catholica Ecclesia unitatem s. i. s. Corporis membra compoerent, &c.* Now the Members of this Rent and torne Body were they of Rome then in an open Schisme betweene *Cornelius* and *Novatian*. S. Cyp. L. 2. Epist. 10.

Disciples, and instruct them before hand upon what Poynts to insist, that so they may with more ease slide that into their hearts and

consciencs, which should never come there. And this once known, I hope they will the better provide against it. But A.C. goes on, and tells us, That certainly by my Answer, the Ladies desire must needs be to beare from me, not whether the Church of Rome were a right Church &c. but whether I would grant that there is but one holy Catholike Church, and whether the *Romane Church* (that is, not only that which is in the City, or Dioceffe of Rome, but all that agreed with it) be not it. About A Church, and The Church, I have said enough † before, and shall not repeat. Nor is there any need I should. For A.C. would have it The Church, The One, Holy, Catholike Church. But this cannot be granted, take the *Romane Church*, in what sense they please, in City, or Dioceffe, or all that agree with it. Yet

howsoever before I leave this, I must acquaint the Reader with a perfect Iesuitisme. In all the Primitive Times of the Church, a Man, or a Family, or a Nationall Church were accounted Right, and Orthodox, as they agreed with the Catholike Church; But the Catholike was never then measured, or judged by Man, Family, or Nation. But now in the Iesuites new schole, The One, Holy, * Catholike Church must bee measured by that which is in the City or Dioceffe of Rome, or of them which agreed with it, and not Rome by the Catholike. For so A. C. says

expresly, *The Lady would know of me, not whether that were the*

the Catholike Church to which Rome agreed; but whether that were not the Holy Catholike Church, which agreed with Rome. So upon the matter, belike the Christian Faith was committed to the Custody of the Romane, not of the Catholike Church; And a man cannot agree with the Catholike Church of Christ (in this new Doctrine of A.C.) unless he agree with the Church of Rome; but if he agree with that, all's safe, and he is as Orthodox, as he need be.

But A. C. is yet troubled about the forme of the Ladies Question. And he will not have it, That She desired to know, whether I would grant the Romane Church to be the Right Church? Though these be her words, according to the Iesuites owne setting downe, but he thinkes the Question was, Whether the Church of Rome was not the Right Church? not Be not, but Was not. Was not? That is, Was not once or in time past the Right Church before Luther and others made a breach from it? Why, truly A. C. needed not have troubled himselfe halfe so much about this. For let him take his Choise. It shall be all one to me, whether the Question were asked by Be, or by Was? For the Church of Rome neither is, nor was the Right Church, as the Lady desired to heare. A Particular Church, it is, and was, and in some times right, and in some times wrong, and then in some things right, and in some things wrong: But The Right Church, or The Holy Catholike Church it never was, nor ever can be. And therefore was not such before Luther, and Others either left it, or were thrust from it. A Particular Church it was; But then A. C. is not distinct enough here neither. For the Church of Rome both was and was not a Right, or Orthodox Church before Luther made a Breach from it. For the word Ante, Before, may looke upon Rome, and that Church a great way off, or long before; and then in the Prime

Num. 5.

A. C. p. 54.

times of it, it was a most Right and Orthodox Church. But it may looke also nearer home, and upon the immediate times before Luther, or some Ages before that;

* *Cum infiniti Abusus, Schismata quoque & Hereses per totum nunc Christianum Orbem invalescant, Ecclesiam Dei legitimam indigere Reformatione nemini non apertum erit.* Pet. de Aliaco Card. Cameracensis *L. de Refor. Ecclesie.* And if Schismes and Heresies did then invade the whole Christian world, let A. C. consider how Rome escaped free. And I thinke Cameracensis was in this Propheticall. For sixty yeares and more before Luther was borne, and so before the great troubles which have since fallen upon all Christendome, he used these words in the Booke which himselfe delivered up in the Councell of Constance: *Nisi celeriter fiat Reformatio, amdeo dicere quod licet magna sint, qua videmus, tamen in brevi incomparabiliter majora videbimus. Et post ista tonitrua tam horrenda, majora alia audiemus &c.* Cam. *L. de Refor. Eccle.* And it will hardly sinke into any mans judgement, that so great a man, as Pet. de Aliaco was in that Church, should speake thus, if he did not see some errors in the Doctrine of that Church, as well as in Manners. Nay Cassander though he lived and dyed in the Communion of the Church of Rome, yet found fault with some of her Doctrines. *Consulta. Artic. 21. & 22.* And Pope Julius the third Professed at Bononia, in *Sacramentorum Ecclesia ministerium innumerabiles Abusus irrepsisse.* Espencæus in *Tit. 1.* and yet he was one of the Bishops nay the chiefe Legat in the Councell of Trent.

A. C. p. 54.

Right, what hindred it now to be? Since that did not depart from the Protestant Church, but the Protestant Church from it. Truly, I neither suspected the Inference would be made, nor feare it, when it is made. For 'tis no Newes that any Particular Church, Romane, as well as another, may once have beene Right, and afterwards wrong and in farre worse case. And so it vvas in Rome after the

† S. Mat. 13. 25. enemy had sowed tares among the wheat. † S. Mat. 12. But whe-

* For A. C. knowes well, what strange Doctrines are charged upon some Popes. And all Bellarmines labour, though great and full of art, is not able to wash them cleane. Bellarm. *L. 4. de Rom. Pont. c. 8. &c.* Et *Papas quosdam graves errores seminasse in Ecclesia Christi luce clarius est. Et probatur à Iaco. Almain. Opusc. de Autho. Ecclesie. c. 10.* And Cassander speakes it out more plainly *Vtinam Illi* (He speaks of the Bishops and Rectors

And then in those times
* Rome was a Corrupt and a tainted Church, farre from being Right. And yet both these times Before Luther made his Breach. So here A. C. should have beene more distinct. For the word Before includes the whole time before Luther, in part of which time that Church of Rome was Right, and in other part whereof it was wrong. But A. C. addes yet, That I suspected the Lady would inferre, if once that Church were

ther these Tares were sown, vvhile their Bishops slept; or vvhether * They themselves did not helpe to sow them, is

is too large a Disquisition for this Place. So though it were once Right; yet the Tares which grow thick in it, are the Cause why 'tis not so now. And then, though that Church did not depart from the Protestants Church; yet if it gave great and just Cause for the Protestant Church to depart from the Errours of it, while it in some Particulars departed from the Truth of Christ, it comes all to one for this Particular, That the Romane Church which was once right, is now become wrong, by embracing Superstition, and Errour.

in the Romane Church) à quibus hæc Informatio accipienda esset, non Ipsi harum Superstitionum Auctores essent: vel certe eas in Animis hominum simplicium aliquando quasi causa nutrienda. Cassand. Consulta. Art. 21. versus finem.

F. Farther he confessed, That Protestants had made a Rent and Division from it.

B. I confesse I could here be heartily ^a angry, but that I have resolved in handling matters of Religion to leave all gall out of my Ink; For I never granted, that the Romane Church either is, or was the right Church. 'Tis too true indeed, that there is a miserable Rent in the Church, and I make no Question but the best men doe most bemoane it ^b; nor is he a Christian, that would not have Vnity, might he have it with Truth. But I never said, nor thought that the Protestants made this Rent. The Cause of the Schisme is yours; for you thrust us from you; because we called for Truth, and Redresse of Abuses. For a Schisme must needs be theirs, whose the Cause of it is. The Woe runs

§. 21.
NUM. 1.

^a Grave omnino crimen, sed defensionem longinquam non requirit, satis est enim negare; sicut pro Ecclesiâ olim. S. Aug. de Util. Cred. c. 5.

^b Hanc que respectu hominum Ecclesia dicitur, observare, ejusque Communionem colere debemus. Calv. Inst. 4. c. 1.

^c Rectè scias nos fecisse recedendo à vobis, &c. Lucif. L. de Non conveniendo cum Hæreticis. He speaks of the Arrians, and I shall not compare you with them, nor give any Offence that way. I shall onely draw the generall argument from it, thus: If the Orthodoxe did well in departing from the Arrians, then the Schisme was to be imputed to the Arrians; although the Orthodoxe did depart from them. Otherwise if the Orthodoxe had beene guilty of the Schisme, he could not have said, Rectè scias nos fecisse recedendo. For it cannot be that a man should do well in making a Schisme. There may be therefore a necessary separation, which yet incurres not the blame of Schisme; And that is, when Doctrines are taught contrary to the Catholike Faith.

§. 7.

* S. Mat. 18. 7. full out of the mouth of * Christ, ever against him, that gives the Offence; not against him that takes it, ever. But you have, by this carriage, given me just cause, never to treat with you, or your like, but before a Judge, or a Iurie.

NUM. 2.

A.C. p. 55, 56.

But here A. C. tells me, I had no cause to be angry, either with the Jesuite, or my selfe. Not with the Jesuite, for he writ downe my words in fresh memory, and upon speciall notice taken of the Passage, and that I did say either *iisdem*, or *equipollentibus verbis*, either in these, or equivalent words, That the Protestants did make the Rent, or Division from the Romane Church. What, did the Jesuite set downe my words in fresh memory, and upon speciall notice taken, and were they so few as these, The Protestants did make the Schisme; and yet was his memory so short, that he cannot tell, whether I uttered this *iisdem*, or *equipollentibus verbis*? Well, I would A. C. and his Fellowes would leave this Art of theirs, and in Conferences (which *they are so ready to call for) impose no more upon other men, then they utter. And you may observe too, that after all this full Assertion, that I spake this *iisdem*, or *equipollentibus verbis*, A. C. concludes thus; The Jesuite tooke speciall notice in fresh memory, and is sure he related, at least in sense, just as it was uttered. What's this, At least in sense just as it was uttered? Do not these two Enterfeire, and thew the Jesuite to be upon his shuffling pace? For if it were just as it was uttered, then it was in the very forme of words too, not in sense onely. And if it were but At least in sense, then when A. C. hath made the most of it, it was not just as 'twas uttered. Besides, at least in sense, doth not tell us in whose sense it was. For if A. C. meane the Jesuite's sense of it, he may make what sense he pleases of his owne words; but he must impose no sense of his upon my words.

* A. C. p. 57.

A.C. p. 55.

words. But as he must leave my words to my selfe, so when my words are uttered, or written, he must leave their sense either to me, or to that genuine *Construction*, which an *Ingenuous Reader* can make of them. And what my words of Grant were, I have before expressed, and their sense too.

Not with my selfe: That's the next. For *A. C.* NUM. 3.
A. C. p. 56. sayes, 'tis truth, and that the world knowes it, that the Protestants did depart from the Church of Rome, and got the name of Protestants, by protesting against it. No, *A. C.* by your leave, this is not truth neither; and therefore I had reason to be angry with my selfe, had I granted it. For, first, the Protestants did not depart: For departure is voluntary, so was not theirs. I say, not theirs, taking their whole Body and Cause together. For that some among them were peevish, and some ignorantly zealous, is neither to be doubted, nor is there Danger in confessing it. Your Body is not so perfect (I wot well) but that many amongst you are as pettish, and as ignorantly zealous, as any of Ours. You must not suffer for these; nor We for those; nor should the Church of Christ for either. Next, the Protestants did not get that Name by *Protesting* against the Church of Rome, but by *Protesting* (and that when nothing else would serve) † against her *Errours*, & *Superstitions*. Do you but remove them from the Church of Rome, and our *Protestation* is ended, and the *Separation* too. Nor is *Protestation* it selfe such an unheard of thing in the very heart of Religion. For the Sacraments both of the Old and New Testament are called by your owne Schoole, *Visible Signes* protesting the Faith. Now if the

† *Conventus fuit Ordinum Imperii Spirae. Ibi Decretum factum est, ut Edictum Wormatiense observaretur contra Novatores (sic appellare placuit) & ut omnia in integrum restituantur (& sic nulla omnino Reformatio.) Contra hoc Edictum solennis fuit Protestatio. Aprilis 16. An. Ch. 1529. Et hinc ortum pervulgatum illud Protestantium nomen. Se. Calvin. Chron. ad. An. 1529.* This Protestation therefore was not simply against the Roman Church, but against the *Edict*, which was for the restoring of all things to their former estate, without any Reformation.

Sacraments

• *Quibus homo
fidem suam pro-
testaretur. Tho.
p. 3. q. 61. A. 3.
4. C.*

NUM. 4.
A. C. p. 56.

Sacraments be Protestantia, Signes Protesting, why may not men also, and without all offence, be called Protestants, since by receiving the true Sacraments, and by refusing them which are corrupted, they doe but Protest the sincerity of their Faith against that Doctrinall Corruption, which hath invaded the great Sacrament of the Eucharist, and other Parts of Religion? Especially, since they are men^a which must protest their Faith by these visible Signes and Sacraments.

But A. C. goes on, and will needs have it, that the Protestants were the Cause of the Schisme. For (saith he) though the Church of Rome did thrust them from her by Excommunication, yet they had first divided themselves by obstinate holding, and teaching opinions contrary to the *Romane Faith, and Practice of the Church, which to do, S. Bernard thinks is Pride, and S. Augustine Madnesse.* So then, in his Opinion; First, Excommunication on their Part was not the Prime Cause of this Division; but the holding and teaching of contrary Opinions. Why but then in my Opinion, That holding and teaching was not the Prime Cause neither, but the Corruptions and Superstitions of Rome, which forced many men to hold, and teach the contrary. So, the Prime Cause was theirs still. Secondly, A. C. s. words are

^a I know Bellarm. quotes S. Jerome: *Scito Romanam Fidem, &c. supra §. 3. Nu. 9.* But there S. Jerome doth not call it *Fidem Romanam*, as if *Fides Romana* and *Fides Catholica* were convertible; but he speaks of it in the Concrete, *Romana Fides, i. Romanorum Fides, qua laudata fuit ab Apostolo. &c. Ro. I. 8. S. Hieron. Apol. 3. cont. Ruffin.* That is that Faith which was then at Rome when S. Paul commended it. But the Apostles commending of it in the Romanes at one time passes no deed of Assurance, that it shall continue worthy of Commendations among the Romans through all times.

very considerable. For he charges the Protestants to be the *Authours* of the Schisme for *obstinate holding and teaching Contrary Opinions.* To what I pray? Why to the ^b*Romane Faith.* To the *Romane Faith?* It was wont to be the *Christian Faith*, to which contrary Opinions were so dangerous to the Maintainers. But all's *Romane* now with A. C. and the *Lesuite.* And then to countenance

countenance the Businesse, S. Bernard and S. Augustine are brought in, whereas neither of them speak of the *Romane*, and S. Bernard perhaps neither of the *Catholike*, nor the *Romane*, but of a *Particular Church*, or *Congregation*. Or if he speake of the *Catholike*, of the *Romane* certainly he doth not. His words are, *Quæ major superbia, &c.* What greater pride, then that one man should preferre his judgement before the whole *Congregation* of all the *Christian Churches* in the world. So *A. C.* as out of Saint Bernard. † But Saint Bernard not so. For these last words (of all the *Christian Churches* in the world) are not in Saint Bernard. And whether *Toti Congregationi* implie more in that Place then a *Particular Church*, is not very manifest. Nay I thinke 'tis plaine, that hee speakes both of, and to that *particular Congregation* to which he was then preaching. And I believe *A. C.* will not easily finde where *tota Congregatio*, the whole *Congregation* is used in S. Bernard, or any other of the Fathers, for the whole *Catholike Church* of Christ. And howsoever the meaning of S. Bernard be, 'tis one thing for a private man, *iudicium suum præferre*, to preferre, and so follow his private Iudgement, before the *Whole Congregation*, which is indeed, *Lepra proprii Consilii* (as S. Bernard there calls it) the proud Leprosie of the Private Spirit. And quite another thing for an Intelligent man, and in some things unsatisfied, modestly to propose his doubts even to the *Catholike Church*. And much more may a whole *Nationall Church*, nay the whole Body of the *Protestants* doe it. And for S. Augustine, the Place alledged out of him is a knowne Place. And he speakes indeed of the *Whole Catholike Church*. And he * sayes (and hee sayes it truly) 'Tis a part of most insolent madnessse for any Man to dispute, whether that bee to bee

T

done,

† *Quæ major superbia, quam ut unus homo toti Congregationi iudicium suum præferat, tanquam ipse solus Spiritum Dei habeat. S. Bern. Serm. 3. ac Resurr.*

* *Similiter etiam siquid horum tota per Orbem frequentat Ecclesia: Nam & hinc quin ita faciendum sit disputare, Insolentissima Insania est. S. Aug. Epist. 118. c. 5.*

A.C.p.56.

done, which is usually done in, and thorough the whole Catholike Church of Christ. Where first here's not a word of the *Romane Church*, but of that, which is *tota per Orbem*, all over the World, Catholike, which Rome never yet was. Secondly, A.C. applies this to the *Romane Faith*, whereas S. Augustine speaks there expressly of the *Rites and Ceremonies* of the Church, and

* *Queris quid per quintam Feriam ultima hebdomadis Quadragesima fieri debet, An offerendum sit mane? &c. S. Aug. Ibid.*

particularly about the Manner of Offering upon *Maunder Thursday*, whether it be in the Morning, or after Supper, or both. Thirdly, 'tis

manifest, by the words themselves, that S. Augustine speaks of no *Matter of Faith* there, *Romane*, nor Catho-

And so Bellarmine most expressly. But then he adds, *Universam Ecclesiam non posse errare, non solum in Credendo, sed nec in Operando: & praesertim in Ritu & Cultu Divino. L. 4. de Verb. Dei. c. 9. §. 4* And if this be true, what is it to Rome?

like. For *Frequentat*, and *Faciendum* are for Things done, and to be done, not for Things believed, or to be believed. So here's not One Word for the *Romane Faith* in either of these Places. And after this,

I hope you will the lesse wonder at A.C.^s Boldnesse. Lastly, a right sober man may without the least Touch of Insolency or Madnesse, dispute a Businesse of Religion with the *Romane* either Church or Prelate, (As all men know Irenaeus did with Victor.) so it bee with Modesty, and for the finding out, or Confirming of Truth, free from Vanity, and purposed Opposition against even a Particular Church. But in any other way to dispute the Whole Catholike Church, is just that which S. Augustine calls it, Insolent Madnesse.

* Euseb. L. 5. Hist. Eccl. c. 26, Et Socrat. L. 5. Hist. c. 22.

Num. 5.

A.C.p.56.

But now were it so, that the Church of Rome were Orthodoxe in all things, yet the Faith, by the Jesuite's leave, is not simply to be called the *Romane*, but the *Christian* and the *Catholike Faith*. And yet A.C. will not understand this, but *Roman* and *Catholike*, whether Church or Faith,

Faith must be one and the same with him; and therefore inferres, That there can be no just Cause to make a Schisme or Division from the whole Church. For the whole Church cannot universally erre in Doctrine of Faith. That the whole Church cannot universally erre in the Doctrine of Faith, is most true, and 'tis granted by diverse † Protestants (so you will but understand its not erring, in Absolute Fundamentall Doctrines.) And therefore 'tis true also, that there can bee no just Cause to make a Schisme from the whole Church. But here's the Jesuite's Cunning. The whole Church, with him, is the Romane, and those parts of Christendome, which subject themselves to the Romane Bishop. All other parts of Christendome are in Heresie, and Schisme, and what A. C. pleases. Nay soft. For another Church

† *Quaestio est, An Ecclesia totalis totaliter considerata, 1. pro omnibus simul Electis, dum sunt Membra Militantis Ecclesiae, possint errare, vel in tota fide, vel in gravi aliquo fidei puncto? Et respondemus simpliciter, id esse impossibile.* Keckerm. Syst. Theol. p. 387 Edit. Hannoveriae. An. 1602. Calvinus & ceteri Haeretici concedunt Ecclesiam absolute non posse deficere; Sed dicunt intelligi debere de Ecclesia Invisibili. Bellarm. L. 3. de Eccles. Milit. c. 13. §. 1. But this Exception of Bellarmine's, that the Protestants, whom, out of his Liberality, he calls Hereticks, speake of the Invisible Church, is meerely frivolous. For the Church of the Elect is in the Church of them that are Called, and the Invisible Church in the Visible. Therefore if the whole Church of the Elect cannot erre in Fundamentals, the whole Visible Church, in which the same Elect are, cannot erre. Now that the Invisible Church of the Elect is in the Visible, is manifest out of S. Aug. *Ipsa est Ecclesia, quae intra sagem Dominicam cum malis piscibus nascitur.* S. Aug. Epist. 48. *Grana sunt inter illam paleam, quando Area cum videretur tota, palea putabatur.* S. Aug. in Psal. 121. And this is proved at large by Hooker. L. 3. Eccles. Pol. §. 1. For els the Elect or Invisible Church is tyed to no duty of Christianity. For all such Duties are required of the Church, as 'tis Visible, and performed in the Church, as 'tis Visible. And Dr. Field speaks as plainly, we hold it impossible, that the Church should ever by Apostasie and Misbeliefe, wholly depart from God, &c. So we hold, that it never falls into Heresie. So that Bellarmine is as much to be blamed for idle and needlesse busying himselfe to prove, That the Visible Church never falls into Heresie, which we most willingly grant. Field. L. 4. de Eccles. c. 2. Taking the Church for all the Believers now living, and in things necessary to be knowne expressly. Ibid. And Bellarmine himselfe adds; Calvinus dicit hanc Propositionem [Ecclesia non potest errare] veram esse si intelligatur cum duplici restrictione. Prima est, si non proponat Dogmata extra Scripturam, &c. (And indeed Calvin doth say so, L. 4. Instit. c. 8. §. 13.) Secunda est, si intelligatur de sola Ecclesia Universali, non autem de Representativa. Bellar. L. 3. de Eccl. Milit. c. 14. §. 2. And I hope it is as good and a better Restriction in Calvin: To say the Catholike Church cannot erre, if it keepe to the Scripture: then for Bellarmine to say: The particular Church of Rome cannot erre, because of the Pope's residing there, or the Pope cannot erre, if he keepe his chaire, which yet he affirms. L. 4. de Rom. Pont. c. 4. §. 2.

may separate from Rome, if Rome will separate from Christ. And so farre as it separates from Him and the Faith, so farre may another Church sever from it. And this is all that the Learned Protestants doe or can say: And I am sure all that ever the Church of England hath either said, or done. And that the whole Church cannot erre in Doctrines absolutely Fundamentall, and Necessary to all mens Salvation (besides the Authority of these Protestants, most of them being of prime ranke) seemes to me to be cleare by the Promise of Christ,

S. Matth. 16.18. S. Matth. 16. That the gates of Hell shall not prevaile against it. Whereas most certaine it is, that the Gates of Hell prevaile very farre against it, if the Whole Militant Church universally taken, can Erre, from, or in the Foundation, But then this Power of not Erring is not to be conceived, as if it were in the Church *primò & per se*, Originally, or by any power it hath of it selfe: For the Church is constituted of Men, and *Humanum est errare*, all men can erre. But this Power is in it, partly by the vertue of this Promise of Christ: and partly by the Matter which it teacheth, which is the unerring Word of God, so plainly and manifestly delivered to her, as that it is not possible she should universally fall from it, or teach against it in things absolutely necessary to Salvation. Besides, it would be well waighed, whether to believe or teach otherwise, will not impeach the Article of the Creed concerning the Holy Catholike Church, which we professe we believe. For the Holy Catholike Church there spoken of, containes not onely the whole Militant Church on earth, but the

† Ecclesia hic tota accipienda est, non solum ex parte quâ peregrinatur in terris, &c. verum etiam ex illa parte quæ in cælis, &c. S. Aug. Enchir. c. 56.

whole Triumphant also in Heaven: For so † S. Augustine hath long since taught me. Now if the whole Catholike Church in this large extent be

Holy, then certainly the whole Militant Church is Holy,

as well as the *Triumphant*, though in a far lower degree, in as much as all * Sanctification, all Holinesse is imperfect in this life, as well in Churches, as in Men. Holy then the whole *Militant Church* is. For that which the *Apostle* speaks of *Abraham*, is true of the Church, which is a Body Collective made up of the *spirituall seed of Abraham*. Rom. 11. *If the root be holy, so are the branches.* Well then the whole *Militant Church* is *Holy*, and so we believe. Why but, will it not follow then That the whole *Militant Church* cannot possibly erre in the *Foundations of the Faith*, That she may erre in *Superstructures and Deductions* and other by, and *unecessary Truths*, if her *Curiosity*, or other weaknesse carry her beyond, or cause her to fall short of her *Rule*, no doubt need be made. But if She can erre either *from the Foundation*, or *in it*, She can be no longer *Holy*, and that *Article of the Creed* is gone. For if She can erre quite *from the Foundation*, then She is nor *Holy*, nor *Church*, but becomes an *Infidell*. Now this cannot be. For † all *Divine Ancient, and Moderne, Romanists, and Reformers*, agree in this, That the whole *Militant Church of Christ* cannot fall away into generall *Apostacy*. And if She erre in the *Foundation* that is in some one or more *Fundamentall Poynts of Faith*, then Shee may bee a Church of Christ still, but not *Holy*, but becomes *Hereticall*; And most certain it is that, no * *Assembly* (be it never so generall) of such *Hereticks*, is, or can be *Holy*. Other *Errors* that are of a meaner *alay* take not *Holinesse* from the Church; but these that are dyed in *graine* cannot consist with *Holinesse*, of

* *Nemo ex toto Sanctus. Optat. L. 7 contra Paganos.*

Rom. 11. 16.

† *Dum Christus orat in Excelsis, Navicula (id est Ecclesia) turbatur fluctibus in profundo &c sed quia Christus orat, non potest mergi. S. Aug. Serm 14 de Verb. Domi. c. 2. Et Bellar L. 3 de Eccle. Milit. c. 13. Praesidio Christi fulcitur Ecclesia perpetuitas. ut inter turbulentas agitationes, & formidabiles motus, &c. salva tamen maneat. Calv. L. 2. Instit. c. 15. §. 3. Ipsa Symboli dispositio admonemur perpetuam residere in Ecclesia Christi remissionem Peccatorum. Calv. L. 4. Inst. c. 1. §. 17. Now remission of sins cannot be perpetuall in the Church, if the Church it selfe be not perpetuall. But the Church it selfe cannot be perpetuall, if it fall away.*

* *Spiritus Sanctificationis non potest inveniri in Haeticorum mentibus. S. Hieron. in Ierem. 10.*

which Faith in Christ is the very *Foundation*. And therefore if we will keepe up our *Creed*, the whole *Militant Church* must be *still Holy*. For if it be not so *still*, then there may be a time, that *Falsum* may *subesse Fidei Catholicae*, that falshood, and that in a high degree, in the *very Article*, may be the Subject of the *Catholike Faith*, which were no lesse then *Blasphemy* to affirme. For we must *still* believe the *Holy Catholike Church*. And if She be not *still Holy*, then at that time when She is not so, we believe a Falshood under the *Article of the Catholike Faith*. Therefore a very dangerous thing it is to cry out in generall termes, *That the whole Catholike Militant Church can Erre*, and not limit nor distinguish in time, that it can erre indeed, for *Ignorance* it hath, and *Ignorance* can *Erre*. But *Erre* it cannot, either by falling totally from the *Foundation*, or by *Hereticall Error* in it. For the *Holinesse* of the Church consists as much, if not more, in the *Verity of the Faith* as in the *Integrity of Manners* taught and Commanded in the *Doctrine of Faith*.

NUM. 6.
A.C.p.56.

Now in this Discourse A.C. thinkes he hath met with me. For he tells me, *that I may not only safely grant; that Protestants made the Division that is now in the Church; but further also, and that with a safe Confidence, as one did, was it not you? saith he, That it was ill done of those, who did first made the Separation, Truly I doe not now remember, whether I said it or no. But because A. C. shall have full satisfaction from me, and without any Ter-giversation, if I did not say it then, I do say it now, and most true it is, That it was ill done of those, who e're they were, that first made the separation. But then A.C. must not understand me of Actuall only, but of Causall separation. For (as I said * before) the Schisme is theirs, whose the Cause of it is: And he makes the Separation, that gives the first just Cause of it; not he that makes an*

* §. 21. Num. 1.

Actuall

Actuall Separation upon a just Cause preceding. And this is so evident a Truth, that A.C. cannot deny it; for he sayes 'tis most true. Neither can he deny it in this sense, in which I have expressed it; For his very Assertion against us (though false) is in these Termes, That we gave the first Cause; Therefore he must meane it of Causall, not of *Actuall Separation* only. A.C.p.36.

But then A.C. goes on and tells us, That after this Breach was made, yet the Church of Rome was so kinde and carefull to seeke the Protestants; that She invited them publikely with safe conduct to Rome, to a Generall Councell, freely to speak what they could for themselves. Indeed I thinke the Church of Rome did carefully seeke the Protestants; But I doubt it was to bring them within their Net. And she invited them to Rome; A very safe place if you marke it, for them to come to, Iust as the Lion (in the *Apolo-* Num. 7.
A.C.p.57.

logue) invited the Fox to his own Den. Yea but there was safe Conduct offered too? Yes, Conduct perhaps, but not safe, or safe perhaps for going thither, but none for coming thence. *Vestigia nulla retrorsum.* Yea, but it should have been to a Generall Councell: Perhaps

so. But was the Conduct safe, that was given for coming to a Councell, which they cal Generall, to some others before them? No sure, *Johann Hus*, and *Jerome of Prage* burnt for all their safe conduct. And so long as the le-

Olim quod vulpes agroto cantu Leoni Respondit, referam, Quia me vestigia terrent Omnia te adversum spectantia, nulla retrorsum. Horat. L. 1. Ep. 1. ex *Aesop.*

^b Though I cannot justifie all which these two men said, yet safe Conduct being given, that Publike Faith ought not to have beene violated.

^c *Affirmant uno consensu omnes Catholici, debere Haereticis servari fidem, sive saluus conductus concedatur jure communi sive speciali.* Bec. *Dis. Theol. de Fide Haereticis servandâ. c. 12. §. 5.* But for al this Brag of (*Affirmant uno consensu omnes Catholici*) Becanus shuffles pitifully, to defend the Councell of Constance. For thus he argues: *Fides non est violata Hussio. Non à Patribus. Illi enim fidem non dederunt. Non ab Imperatore Sigismundo. Ille enim dedit fidem, sed non violavit.* Ibid. §. 7. But all men know that the Emperor was used by the Fathers at Constance to bring Husse thither. *Sigismundus Hussum Constantiam vocat, & missis Literis publicâ fide cavet, mense Octob. Ann. 1414. &c. Edit. in 160. Et etiam si Primò graviter tulit Hussi in carcerationem, tamen cum dicerent Fidem Haereticis non esse servandam,*

Jesuites

non modo remisit Offensionem, sed & primus acerbè in eum pronuntiavit. Ibid. This is a mockery. And Becanus his Argument is easily returned upon himselfe. For if the Fathers did it in cunning, that the Emperor should give safe conduct, which themselves meant not to keepe, then they broke faith. And if the Emperor knew, they would not keepe it, then he himselfe broke faith, in giving a safe conduct, which he knew to be invalid. And as easie it is to answer what Becanus addes to save that Councels Act, could I stay upon it.

Fides Hereticis data servanda non est, sicut nec Tyrannis, Piratis & ceteris publicis praeconibus. &c. Simanca, Inst. Tit. 46. S. 51. And although Becanus in the place above cited §. 13. confidently denies, that the Fathers at Constance decreed, *No faith to be kept with Hereticks*, and cites the words of the Councell Sess. 19. yet there the very words themselves have it thus: *Posse Concilium eos punire &c. etiamsi de salvo conductu confisi ad locum venerint Judicii &c.* And much more plainly *Simanca, Inst. Tit. 46. S. 52. Iure igitur Heretici quidam gravissimo Concilii Constantiensis iudicio legitimam flammam concremati sunt, quamvis promissa illis securitas fuisset.* So they are not onely Protestants which charge the Councell of Constance with this. Nor can Becanus say as he doth, *Affirmant uno consensu omnes Catholici, fidem Hereticis servandam esse.* For *Simanca* denies it. And hee quotes others for it which *A. C.* would be loth should not be accounted *Catholikes*. But how faithfully *Simanca* sayes the one, or *Becanus* the other, let them take it betweene them, and the Reader be judge. In the meane time the very Title of the Canon of the Councell of Constance Sess. 19. is this. *Quod non obstantibus salvis conductibus Imperatoris, Regum, &c. possit per Indicem competentem de Heretica praesentate inquiri.*

^d For so much *A. C.* confesses p. 45. For if they should give way to the altering of one, then why not of another, and another, and so of all? And the *Trent Fathers* in a great point of Doctrine being amazed, and not knowing what to answer to a Bishop of their owne, yet were resolved not to part with their common error. *Certum tamen erat Doctrinam eam non probare, sed quam antea didicissent firmiter tenere &c. Hist. Con. Trid. L. 2. p. 277. Edit. Leyd. 1612.*

Iesuites write and maintaine, That Faith given is not to be kept with Hereticks: And the Church of Rome leaves this lewd Doctrine uncensured (as it hath hitherto done, and no exception put in of force and violence.) *A. C.* shall pardon us, that we come not to Rome, nor within the reach of *Romane Power*, what freedom of Speech soever bee promised us. For to what end Freedom of Speech on their part, ^d since they are resolved to alter nothing? And to what end Free-

dome of Speech on our part, if after Speech hath beene free, life shall not?

NUM. 8.

A. C. p. 57.

And yet for all this, *A. C.* makes no doubt, but that the *Romane Church* is so farre from being Cause of the continuance of the Schisme, or hinderance of the Re-union, that it would yet give a free hearing with most ample safe Conduct, if any hope might be given, that the Protestants would sincerely seeke nothing but Truth, and Peace. Truly *A. C.* is very Resolute

Resolute for the *Romane Church*, yet how far he may undertake for it, I cannot tell. But for my part, I am of the same Opinion for the *continuing* of the *Schisme*, that I was for the *making* of it. That is, that it is ill, very ill done of those, whoever they be, *Papists*, or *Protestants*, that give *just Cause* to continue a *Separation*. But for *free-hearings*, or *safe Conduets*, I have said enough till that Church doe not only *say*, but *doe* otherwise. And as for *Truth* and *Peace*, they are in every mans mouth with you, and with us; But lay they but halfe so close to the *hearts* of men, as they are common on their *tongues*, it would soone be better with *Christendome*, then at this day it is, or is like to be. And for the *Protestants* in generall, I hope they seeke both *Truth* and *Peace*, sincerely. The *Church of England*, I am sure doth, and hath taught me to † pray for both, as I most heartily doe. But what *Rome* doth in this, if the world will not see, I will not Censure.

† Beseeching God to inspire continually the Universal Church with the Spirit of truth, unity, and concord. &c. In the Prayer for the Militant Church. And in the third Collect on Good-friday.

And for that, which *A.C.* addes, That such a free hearing is more then ever the *English Catholikes* could obtaine, though they have often offered, and desired it, and that but under the *Princes word*: And that no Answer hath, nor no good Answer can be given. And he cites *Campion* for it. How farre, or how often this hath beene asked by the *English Romanists*, I cannot tell, nor what Answer hath beene given them. But surely *Campion* was too bold, and so is *A.C.* too, to say * *Honestum responsum nullum*, no good Answer can be given. For this, I thinke is a very good Answer; That the *Kings* and the *Church of England* had no Reason to admit of a Publike Dispute with the *English Romish Clergie*, till they shall be able to shew it under the *Seale*, or *Powers of Rome*, That that Church will submit to a *Third*, who may be an *Indifferent Judge* betweene us and them; or to such a *Generall Councell* as is after * mentioned. And this is an Honest

NUM. 9.
A.C.p.57.

* *Campion. prefat. Rationibus prefixa.*

* §. 26. Num. 1.

and I thinke a full Answer. And without this all *Disputation* must end in *Clamour*; And therefore the more publike, the worse. Because as the *Clamour* is the greater, so perhaps will be the *Schisme* too.

F. Moreover he said, he would ingenuously acknowledge, That the *Corruption of Manners in the Romish Church*, was not a sufficient Cause to justify their *Departing* from it.

§. 22.

* §. 21. N. 6.

^a *Modo ea quæ ad Cathedrâ pertinent, recta præcipiant S. Hier. Ep. 236.*
^b *L. 4. Institut. c. 1. §. 13. & c.*
^c *Ep. 48. A malis piscibus corde semper & moribus separantur. & c. Corporalem separationem in littore maris, hoc est, in fine sæculi expectant.*

B. I would I could say, you did as ingenuously repeat, as I did Confesse For I never said, That *Corruption of Manners* was, or was not a sufficient Cause to justify their *Departure*. How could I say this, since I did not grant, that they did *Depart*, otherwise then is * before expressed? There is difference between *Departure*, and *causing* *Thrusting* from you; For out of the Church is not in your Power (God bee thanked) to thrust us: Think on that. And so much I said expressly then, That which I did ingenuously confesse, was this, That *Corruption in Manners only*, is no sufficient Cause to make a *Separation in the Church*; ^a Nor is it. It is a Truth agreed on by the *Fathers*, and received by *Divines* of all sorts, save by the *Cathari*, to whom the *Donatist*, and the *Anabaptist* after accorded. And against whom ^b *Calvin* disputes it strongly. And *S. Augustine* is plaine: There are *bad fish in the Net of the Lord*, from which there must be ever a *Separation in heart*, and in *manners*; but a *corporall separation* must be expected at the *Sea shore*, that is, the end of the world. And the best fish that are, must not teare and breake the *Net*, because the bad are with them. And this is as ingenuously Confessed for you, as by me. For if *Corruption in Manners* were a just Cause of *Actuall Separation* of one Church from another, in that *Catholike Body of Christ*, the Church of *Rome* hath given as great

Great cause as any, since (as * Stapleton grants) there is scarce any sinne that can be thought by man (Heresie only excepted) with which that Sea hath not been foully stained, especially from eight hundred yeares after Christ. And he need not except Heresie, into which ^a Biel grants it possible the Bishops of that Sea may fall. And [†] Stella, and ^{Almaine} grant it freely, that some of them did fall, and so ceased to be Heads of the Church, and left Christ (God be thanked) at that time of his Vicars defection, to looke to his Cure himselfe.

* Vix ullum peccatum (sola Heresi excepta) cogitari potest, quo illa Sedes turpiter maculata non fuerit, maxime ab An. 800. Relict. Cont. 1. q. 3. Art. 3.

^a Biel in Can. Miss. Lect. 23.
[†] Stel. in S. Luc. c. 22 Almain. in 3. Sent. d. 24. q. 1. fine. Multa sunt Decretales heretica &c. And so they erred as Popes.

F. But (saith he) beside Corruption of Manners, there were also Errors in Doctrine.

B. This I spake indeed. And can you prove, that I spake not true in this? But I added (though here againe you are pleased to omit it) That some of the errors of the Roman Church were dangerous to salvation. For it is not every light Error in Disputable Doctrine, and Points of curious Speculation, that can bee a just Cause of Separation in that Admirable Body of Christ, which is his * Church, or of one Member of it from another. For hee gave his Naturall Body to bee rent and torne upon the Crosse, that his Mysticall Body might be One. And ^{S.†} Augustine inferres upon it; That he is no way partaker of Divine Charity, that is an enemy to this Vnity. Now what Errors in Doctrine may give just Cause of Separation in this Body, or the Parts of it one from another, were it never so easie to determine (as I thinke it is most difficult) I would not venture to set it downe in particular, least in these times of Discord, I might bee thought to open a Doore for Schisme; which surely I will never doe, unlesse it be to let it out.

S. 23.

* Eph. 1. 23.

[†] S. Aug. Ep. 50. Et iterum Columba non sunt qui Ecclesiā dissipant. Accipies sunt, Milvi sunt: Non laniat Columba. &c. S. Aug. tract. 5. in S. Iohn.

A.C.p.55.

A.C.p.56.

But that there are *Errors in Doctrine*, and some of them such, as most manifestly endanger salvation, in the Church of Rome, is evident to them that will not shut their Eyes. The prooffe whereof runnes through the *Particular Points*, that are betweene us; and so is too long for this *Discourse*. Now here A.C. would faine have a Reason given him, *Why I did endeavour to shew what Cause the Protestants had to make that Rent or Division, if I did not grant that they made it.* Why truly in this reasonable demand I will satisfie him. I did it partly because I had granted in the generall, that *Corruption in Manners* was no sufficient cause of Separation of one *Particular Church* from another, and therefore it lay upon me, at least to Name in generall what was: And partly because he, and his *Partie* will needes have it so, that we did make the Separation; And therefore though I did not grant it, yet amisse I thought it could not be, to Declare by way of Supposition, that if the Protestants did at first Separate from the Church of Rome, they had reason so to doe: For A. C. himselfe confesses, *That Error in Doctrine of the Faith is a just Cause of Separation; so just, as that no Cause is just, but that.* Now had I leasure to descend into *Particulars*, or will to make the Rent in the Church wider, 'tis no hard matter to proove, that the Church of Rome hath erred in the *Doctrine of Faith*, and dangerously too: And I doubt I shall afterwards descend to *Particulars*, A.C. his Importunity forcing me to it.

F. Which when the Generall Church would not Reforme, it was lawfull for *Particular Churches* to Reforme themselves.

B. Is

B. Is it then such a strange thing, that a Particular Church may reforme it selfe, if the Generall will not? I had thought, and do so still, That in Point of Reformation of either Manners, or Doctrine, it is lawfull for the Church since Christ, to doe as the Church before Christ did, and might do. The Church before Christ consisted of *Iewes* and *Profelytes*: This Church came to have a Separation, upon a most ungodly Policie of *Ieroboam's*, so that it never peeced together againe. To a Common Councell, to reforme all, they would not come. Was it not lawfull for *Iudah* to reforme her selfe, when *Israel* would not joyne? Sure it was, or els the Prophet deceives me, that sayes expressly, ^b Though *Israel* transgresse, yet let not *Iudah* sinne. And *S. Hierome* ^c expounds it of this very particular sinne of *Herésie*, and *Errour in Religion*. Nor can you say, that ^d *Israel* from the time of the Separation was not a Church; for there were true Prophets in it, ^e *Elias*, and ^f *Elizeus*, and others, and ^g thousands that had not bowed knees to *Baal*. And there was salvation for these; which cannot be in the Ordinary way, where there is no Church. And God threatens ^h to cast them away, to wander among the Nations, and be no Congregation, no Church: therefore he had not yet cast them away in *Non Ecclesiam*, into No-Church. And they are expressly called the People of the Lord in ⁱ *Iehu's* time, and so continued long after. Nor can you plead, that *Iudah* is your part, and the Ten Tribes ours (as some of you doe) for if that bee true, you must grant that the Multitude and greater number is ours: And where then is Multitude, your numerous Note of the Church. For the Ten Tribes

S. 24.
NUM. I.

^a 3. Reg. 12. 27.

^b Hof. 4. 15.
^c Super Hereticis prona intelligentia est. S. Hier. Ibid.

^d Non tamen cessavit Deus & populum hunc arguere per Prophetas. Nam ibi extiterunt Magni illi & insignes Prophetæ Elias & Elizeus, &c. S. Aug. L. 17. de Civit. Dei. c. 22. Multi religiosè intra se Dei cultum habebant, &c. De quo numero eorumque Posteris septem illa milia fuisse statuo, qui in Persecutione sub Achabo Deum sibi ab Idololatriâ immunes reservârunt, nec genua ante Baal flexerunt. Fran. Monceus L. 1. de Vit. Aureo. c. 12.

^e 3. Reg. 17. sub Achabo.

^f 4. Reg. 3. sub Iehoram filio Achabi.

^g 3. Reg. 19. 18.

^h Hof. 9. 17.

ⁱ 4. Reg. 9. 6.

were more then the two. But you cannot plead it. For certainly if any *Calves* be set up, they are in *Dan*, and in *Bethel*: They are not ours.

NUM. 2.

Besides, to reforme what is amisse in *Doctrine*, or *Manners*, is as lawfull for a *Particular Church*, as it is to publish and promulgate any thing that is *Catholike* in either. And your Question, *Quo Jndice?* lies alike against both. And yet I thinke it may be proved, that the *Church of Rome*, and that as a *Particular Church*, did promulgate an *Orthodoxe Truth*, which was not then *Catholically* admitted in the Church; namely, *The Procession of the Holy Ghost from the Sonne*. If she erred in this Fact, confesse her Error; if she erred not, why may not another *Particular Church* doe as shee did? A learned *Schoole-man* of yours saith she may:

† Non oportuit ad hæc eos vocare, quum
Autoritas fuerit publicandi apud Eccle-
siam Romanam, præcipue cum unicuique
etiam particulari Ecclesie liceat, id quod
Catholicum est, promulgare. Alb. Mag.
in 1. Dist. 11. A. 9.

† The Church of Rome needed not to call the *Grecians* to agree upon this Truth, since the Authority of publishing it was in the Church of Rome, especially since it is lawfull for every particular Church to promulgate that

which is *Catholike*. Nor can you say, he means *Catholike*, as fore-determined by the Church in generall; for so this Point, when Rome added *Filioque* to the Creed of a Generall Councell, was not. And how the *Grecians* were used in the after-Councell (such as it was) of *Florence*, is not to trouble this Dispute; But *Catholike* stands there, for that which is so in the nature of it, and *Fundamentally*. Nor can you justly say, That the Church of Rome did, or might do this, by the Pope's Authority over the Church. For suppose he have that, and that his Sentence be *Infalible*, (I say, suppose both, but I give neither) yet neither his Authority, nor his *Infalibility* can belong unto him, as the particular *Bishop* of that Sea, but as the **Ministeriall Head*

* Non errare, con-
venit Papa, ut est
Caput. Bell. L.
4. de Rom. Pont.
c. 3.

Head of the whole Church. And you are all so lodged in this, that [†] *Bellarmino* professes he can neither tell the *yeare* when, nor the *Pope* under whom this *Addition* was made. A *Particular Church* then, if you judge it by the *Schoole of Rome*, or the *Practice of Rome*, may publish any thing that is *Catholike*, where the whole Church is *silent*; and may therefore *Reforme* any thing that is not *Catholike*, where the whole Church is *negligent*, or will not.

[†] *L. 2. de Christo. c. 21. S. Quando autem.* So you cannot finde Records of your own Truths, which are farre more likely to be kept: but when Errours are crept in, we must bee bound to tell the place, and the time, and I know not what, of their Beginnings, or els they are not Errours. As if some Errours might not want a Record, as well as some Truth.

But you are as jealous of the honour of Rome, as Num. 3^o

^a *Capellus* is, who is angry with *Baronius* about certaine *Canons* in the second *Milevitine Councell*, and saith, That he considered not of what consequence it was, to grant to *Particular Churches* the Power of making *Canons of Faith*, without consulting the *Romane Sea*, which (as he saith, and you with him) was never lawfull, nor ever done. But suppose this were so, my Speech was not, Not consulting, but in Case of Neglecting, or Refusing: Or when the difficulty of Time and Place, or other Circumstances are such, that a

^a *Omnino rectè, nisi excepisset, &c. Nec consideravit quanti referat concedere Ecclesiis particularibus jus condendorum Canonum de Fide, inconsultà Romanà Sede, quod nunquam licuit, nunquam factum est, &c. Capell. de Appellat. Ecol. Africana. c. 2. Num. 12.*

^b *Generall Councell* cannot be called, or not convene. For that the *Romane Sea* must be consulted with, before any *Reformation* bee made.

^b *Rex confitetur se vocasse Concilium tertium Toletanum; Quia decursis retrò temporibus Hæresis imminens in tota Ecclesia Catholica agere Synodica Negotia denegabat, &c. Concil. Toletan. tertium. Can. 1.*

First, most certaine it is, *Capellus* can never proove. And secondly as certaine, that were it proved, and practised, we should have no *Reformation*: For it would be long enough, before the Church should be cured, if that *Sea* alone should be her *Physician*, which in truth is her *Disease*.

Now

Num. 4.

Now if for all this you will say still, That a *Provinciall Councell* will not suffice, but we should have borne with Things, till the time of a *Generall Councell*. First, 'tis true, a *Generall Councell*, free and entire, would have beene the best Remedy, and most able for a *Gangrene* that had spread so farre, and eaten so deepe into *Christianity*. But what? Should we have suffered this *Gangren* to endanger life and all, rather then bee cured in time by a *Physitian* of a weaker knowledge, and a lesse able Hand? Secondly, We live to see since, if we had staid and expected a *Generall Councell*, what manner of one we should have had, if any. For that at *Trent* was neither generall, nor free. And for the *Errours* which *Rome* had contracted, it confirmed them, it cured them not. And yet I much doubt, whether ever that *Councell* (such as it was) would have beene called, if some *Provinciall* and *Nationall Synods* under *Supreme* and *Regall Power*, had not first set upon this great worke of *Reformation*; Which I heartily wish had in all places beene as *Orderly* and *Happily* pursued, as the Worke was *right Christian* and *good* in it selfe. But humane frailty, and the Heats and Distempers of men, as well as the Cunning of the Divell, would not suffer that. For even in this sense also, *The wrath of man doth not accomplish the will of God*, *S. Iames 1.* But I have learned not to reject the Good, which God hath wrought, for any Evill, which men may fasten to it.

S. Iames 1. 20.

Num. 5.

And yet if for all this, you thinke 'tis better for us to be blinde, then to open our owne eyes, let me tell you, very *Grave* and *Learned Men*, and of your owne *Party*, have taught me, That when the *Vniversall Church* will not, or for the *Iniquities* of the *Times*, cannot obtaine and settle a *free generall Councell*, 'tis lawfull, nay sometimes necessary to Reforme grosse Abuses

Abuses by a Nationall, or a Provinciall. For, besides *Alb. Magnus*, whom I quoted^a before, *Gerson*, the ^a §. 24. Nu. 3. Learned and Devout Chancellour of Paris tells us plainly: ^b That he will not deny, but that the Church may be reformed by parts. And that this is necessary, and that to effect it, Provinciall Councils may suffice; And, in some things, Diocesan. And againe, ^c Either you should reforme all Estates of the Church in a Generall Councell, or command them to be reformed in Provinciall Councils. Now *Gerson* lived about two hundred yeares since. But this Right of Provinciall Synods, that they might decree in Causes of Faith, and in Cases of Reformation, where Corruptions had crept into the Sacraments of Christ, was practised much above a thousand yeares ago by many, both Nationall and Provinciall Synods. For the ^d Councell at Rome under Pope Sylvester An: 324. condemned *Photinus* and *Sabellius*. (And their Heresies were of high Nature against the Faith.) The ^e Councell at Gangra about the same time condemned *Eustathius* for his condemning of Marriage as unlawfull. The ^f first Councell at Carthage, being a Provinciall, condemned Rebaptization much about the yeare 348. The ^g Provinciall Councell at Aquileia in the yeare 381. in which *S. Ambrose* was present, condemned *Palladius* and *Secundinus* for embracing the *Arrian* Heresie. The ^h second Councell of Carthage handled and Decreed the Beliefe and Preaching of the Trinity; And this a little after the yeare 424. The ⁱ Councell of Milevis in Africa, in which *S. Augustine* was present, condemned the whole Course of the Heresie of *Religius*, that great and

^b Nolo tamen dicere, quin in multis partibus possit Ecclesia per suas partes reformari. Imò hoc necesse esset, sed ad hoc agendum sufficerent Concilia Provincialia, &c. *Gerson*, tract. de Gen. Concil. unius obedientia. parte 1. p. 222. F.

^c Omnes Ecclesie status aut in Generali Concilio reformatis, aut in Conciliis Provincialibus reformari mandatis. *Gerson*. Declarat. Defectuum Virorum Ecclesiasticorum. par. 1. pag. 209. B.

^d Counc. Rom. 2.
Sub Sylvestro.

^e Counc. Gang.
Can. 1.

^f Con. Carth. 1.
Can. 1.

^g Con. Aquiliens.

^h Con. Carth. 2.
Can. 1.

ⁱ Quadam de causis fidei, unde nunc Questio Pelagianorum imminet, in hoc Cetera sanctissimo primitus tractentur, &c. *Aurel. Carthaginensis* in Prefat. Conc. Milevis. apud Caranzam.

^a *Con. Auran-*
can. 2. Can. 1, 2,
&c.

^b *Con. Tolet. 3.*

^c *Qua omnia in*
aliis Symbolis
explicitè tradita
non sunt. Conc.
Tolet. 4. Can. 1.

^d *Statuimus, ut saltem semel in Anno à*
Nobis Concilium celebretur, ita tamen,
ut si Fidei Causa est, aut qualibet alia
Ecclesiae communis, Generalis Hispania
& Galliciae Synodus celebretur, &c. Conc.
Tolet. 4. Can. 3.

^e *S. 24. Nu. 2.*

bewitching *Hereſie*, in the yeare 416. The ^asecond Coun-
cell at *Orang*, a *Provinciall* too, handled the great Con-
troverſies about *Grace* and *Free-will*, and ſet the
Church right in them, in the yeare 444. The ^bthird
Councell at *Toledo* (a *Nationall* one) in the yeare 589. de-
termined many things againſt the *Arrian Hereſie*
about the very *Prime Articles of Faith*, under fourteene
ſeverall *Anathema's*. The fourth Councell at *Toledo* did
not onely handle *Matters of Faith* for the *Reformation*
of that People, 'but even added alſo ſome things to the
Creed, which were not expreſly delivered in former
Creeds. Nay the *Bishops* did not onely practiſe this,
to Condemne *Hereſies* in *Nationall* and *Provinciall*
Synods, and ſo *Reforme* thoſe ſeverall Places, and
the Church it ſelfe by parts: But They did open-
ly challenge this as their *Right and Due*, and that
without any leave asked of the *Sea of Rome*. For

in this *Fourth Councell of Toledo*

^a They Decree, That if there hap-
pen a *Cause of Faith* to be ſetled, a
Generall, that is, a *Nationall Synod*
of all *Spaine* and *Gallicia* ſhall be
held thereon. And this in the yeare

643. Where you ſee, it was then *Catholike Do-*
ctrine in all *Spaine*, that a *Nationall Synod* might
be a *Competent Iudge* in a *Cause of Faith*. And I
would faine know, what *Article of the Faith* doth
more concerne all *Chriſtians* in generall, then that
of *Filioque*? And yet the *Church of Rome* her
ſelfe made that Addition to the *Creed* without
a *Generall Councell*, as I have ſhewed ^e already.
And if this were practiſed ſo often, and in ſo
many places, why may not a *Nationall Coun-*
cell of the Church of England doe the like? as *Shee*
did. For, *Shee caſt off the Pope's Vſurpation*,
and

and as much as in her lay, restored the King to his right. That appeares by a ^a Booke subscribed by the Bishops in Henry the eight's time. And by the ^b Records in the Arch-bishop's Office, orderly kept and to be seene. In the Reformation which came after, our ^c Princes had their parts, and the Clergy theirs. And to these Two principally the power and direction for Reformation belongs. That our Princes had their parts, is manifest by their Calling together of the Bishops, and others of the Clergie, to consider of that which might seeme worthy Reformation. And the Clergie did their part: For being thus called together by Regall Power, they met in the Nationall Synod of sixty two. And the Articles there agreed on, were afterwards confirmed by Acts of State, and the Royall Assent. In this Synod the Positive Truths which are delivered, are more then the Polemicks. So that a meere Calummie it is, That we professe only a Negative Religion. True it is, and we must thanke Rome for it, our Confession must needs containe some Negatives. For, we cannot but deny that Images are to be adored. Nor can we admit Maimed Sacraments. Nor grant Prayers in an unknowne tongue. And in a corrupt time, or place, 'tis as necessary in Religion to deny falshood, as to assert, and vindicate Truth. Indeed this latter can hardly be well and sufficiently done, but by the former; an Affirmative Verity being ever included in the Negative to a Falshood. As for any Error which might fall into this (as any other Reformation) if any such can be found, then I say, & 'tis most true: Reformation, especially in Cases of Religion, is

^a The Institution of a Christian man: printed An. 1534.

^b In Synodo Londinensi Sess. 8. Die Veneris. 29. Iannarii. An. 1562.

^c And so in the Reformation under Hezekiah, 2. Chron. 29 & under Iosiah, 4. Reg. 23. And in the time of Reccaredus King of Spaine, the Reformation there proceeded thus: *Quem gloriosissimus Princeps omnes Regiminis sui Pontifices in unum convenire mandasset, &c. Concil. Tolet. 3. Can. 1. Cum convenissemus Sacerdotes Domini apud urbem Toletanam, ut Regis imperio atque iussis communiri, &c. Concil. Tolet. 4. in princ. apud Caranham.* And both these Synods did treat of Matters of Faith.

so difficult a worke, and subject to so many Pretensions, that 'tis almost impossible but the Reformers should step too farre, or fall too short, in some smaller things or other, which in regard of the farre greater benefit comming by the Reformation it selfe, may

† *Quisquis occasione hujus Legis, quam Reges terra Christo servientes ad emendandam vestram impietatem promulgaverunt, res proprias vestras cupide appetit, displicet nobis. Quisquis denique ipsas res pauperum, vel Basilicas Congregationum, &c. non per Iustitiam, sed per Avaritiam tenet, displicet nobis. S. Aug. Epist. 48. versus finem.*

well be passed over, and borne withall. But if there have beene any wilfull, and grosse errors, not so much in Opinion, as in Fact, († *Sacriledge* too often pretending to reforme Superstition) that's the Crime of the Reformers, not of the Reformation; and they are long since

gone to God to answer it, to whom I leave them.

NUM. 6.

But now before I go off from this Point, I must put you in remembrance too, That I spake at that time (and so must all that will speak of that Exigent) of the *Generall Church* as it was for the most part forced under the Government of the *Romane Sea*. And this you understand well enough; For in your very next words you call it the *Romane Church*. Now I make no doubt, but that as the *Univerfall Catholike Church* would have reform'd her selfe, had she beene in all parts freed of the *Romane Yoke*: so while she was for the most in these *Westerne* parts under that yoke, the *Church of Rome* was, if not the *Onely*, yet the *Chiefe Hindrance* of Reformation. And then in this sense, it is more then cleare, That if the *Romane Church* will neither Reform,

* And this a Particular Church may doe; but not a Schisme. For a Schisme can never be peaceable, nor orderly, and seldome free from *Sacriledge*. Out of which respects, (it may be) as well as for the grievousnesse of the Crime, *S. Aug.* calls it *Sacrilegium Schismatis*. *L. 1. de Bapt. cont. Donat. c. 8.* For usually they go together.

nor suffer Reformation, it is lawfull for any other Particular Church to Reform it selfe, so long as it doth it peaceably and orderly, and keeps it selfe to the *Foundation*; and free from * *Sacriledge*.

F. I

F. I asked *Quo Iudice*, did this appeare to bee so? Which Question I asked, as not thinking it equity that Protestants in their own Cause should be Accusers, Witnesses, and Judges of the *Romane Church*.

B You doe well to tell the reason now, why you asked this Question; For you did not discover it at the Conference: if you had, you might then have received your Answer. It is most true: No man in common equity ought to be suffered to be Accuser, Witnesse, and Iudge in his owne Cause. But is there not as little reason, and equiry too, that any man that is to be accused, should be the Accused, and yet Witnesse, and Iudge in his owne Cause? If the first may hold, no man shall be Innocent; and if the last, none will be Nocent. And what doe we here with (in their owne Cause against the *Romane Church*?) Why? Is it not your owne too, against the *Protestant Church*? And if it be a Cause common to both, as certaine it is, then neither Part alone may be Iudge: If neither alone may judge, then either they must be judged by a *Third which stands indifferent to both, and that is the *Scripture*, or if there be a jealousie or Doubt of the sense of the *Scripture* they must either both repaire to the *Exposition of the Primitive Church*, and submit to that; or both call, and submit to a *Generall Councell*, which shall be lawfully called, and fairely, and freely held with indifferency to all parties; And that must judge the Difference according to *Scripture*, which must be their Rule as well as Private Mens.

And here after some lowd Cry against the Pride and Insolent madnesse of the Protestants, A. C. addes, That the Church of Rome is the Principall, and Mother Church: And that therefore, though it be against common equity, that

§. 25.
Num. 1.

* §. 21. Nu. 9.

Num. 2.
A. C. p. 58.

*Subjects, and Children should be Accusers, Witnesses, Judges, and Executioners against their Prince, and Mother in any case: yet it is not absurd, that in some Cases, the Prince, or Mother may Accuse, Witnesse, Iudge, and if need be, execute Iustice, against unjust and rebellious Subjects, or evill Children. How farre forth Rome is a Prince over the whole Church, or a Mother of it will come to be shewed at after. In the meane time, though I cannot grant her to be either, yet let's suppose her to be both, that A.C's. Argument may have all the strength it can have. Nor shall it force me (as plausible as it seemes) to weaken the just power of Princes over their Subjects, or of Mothers over their Children, to avoid the shooke of this Argument. For though A.C. may tell us 'tis not absurd in some Cases; yet I would faine have him name any one Moderate Prince that ever thought it just, or tooke it upon him to be Accuser, and Witnesse, and Iudge in any Cause of moment against his Subjects, but that the Law had Libertie to Iudge betweene them. For the great Philosopher tells us, * That the Chiefe Magistrate is Custos juris, the Guardian and keeper of the Law, and if of the Law, then both of that equity and equality which is due unto them that are under him. And even Tiberius himselfe, in the Cause of Silanus, when Dolabella would have flatter'd him into more power then in wildome he thought fit then to take to himselfe, he put him off thus. No, † the Lawes grow lesse where such Power enlarges. Nor is absolute Power to be used, where there may be an orderly proceeding by Law. And for * Parents, 'tis true, when Children are young, they may chastise them without other Accuser or Witnesse, then themselves; and yet the children are to give them reverence. And 'tis presumed that naturall affection will prevaile so far with them, that they will not punish them too much. For all experience tells us (almost to the losse of Education) that they*

ἵστη δὲ δὲ ἀρχὴν οὐ-
λατ τὴ δὲ ἀρχὴν ; ἐν
δὲ τὴ δὲ ἀρχὴν ; καὶ τὴ
ἵση, Arist. Eth. c. 6.

† Minui Jura
quoties gliscat
Potestas, nec u-
tendum Imperio,
ubi Legibus agi
possit. Tacit. L. 3
Annal.
* Heb. 12. 9.

they * *punish* them too little, even when there is cause. Yet when Children are growne up, and come to some full use of their owne Reason, the Apostles Rule is † Colos. 3. Parents, *provoke not your Children.* And if the Apostle prevaile not with froward Parents, there's a Magistrate, and a Law to relieve even a sonne against a unnaturall Parents: as it was in the Case of T. Manlius against his over Imperious Father. And an expresse Law there was among the *Iewes* Deut. 21. when Children were growne up and fell into great extremities, that the Parents should then bring them to the Magistrate, and not be too busie in such cases with their own Power. So suppose Rome be a Prince, yet her Subjects must be tryed by Gods Law, the Scripture: And suppose her a Mother; yet there is, or ought to be Remedy against her for her Children that are growne up, if she forget all good Nature, and turne Stepdame to them.

Well; the Reason why the *Iesuite* asked the Question, *Quo Iudice?* Who should be Iudge? He sayes was this; Because there's no equity in it, that the Protestants should be Iudges in their owne Cause. But now upon more Deliberation A. C. tells us (as if he knew the *Iesuites* minde as well as himselfe, as sure I thinke he doth) That the *Iesuite* directed this Question chiefly against that speech of mine, That there were Errors in Doctrine of Faith, and that in the Generall Church, as the *Iesuite* understood my meaning. The *Iesuite* here tooke my meaning right. For I confesse I said there were Errours in Doctrine, and dangerous ones too in the Church of Rome. I said likewise that when the Generall Church

* God used Samuel as a Messenger against Eli for his overmuch indulgence to his sonnes. 1 Sam. 3. 13. And yet Samuel himselfe committed the very same fault concerning his own sonnes. 1 Sam. 8. 3. 5. And this Indulgence occasioned the Change of the Civill government, as the former was the losse of the Priesthood.

† Coloss. 3. 21.

‡ Crimini ei Tribunus inter cetera dabat, quod filium juvenem nullius probri compertum, extorrem urbe, domo, penetibus, foro, luce, congressu aqualium prohibitu, in opus servile, propè in carcerem, atq; in ergastulum dederit. Liv. dec. 1. 1. 7.

Deut. 21. 19.

Num. 3.

A. C. 3. 57.

Church could nor, or would not Reforme such, it was Lawfull for Particular Churches to Reforme themselves. But then I added, That the Generall Church (not universally taken, but in these Westerne parts) fell into those Errours, being swayed in these latter Ages by the predominant Power of the Church of Rome, under whose Government it was for the most part forced. And all men of understanding know how oft, and how easily an Over-potent Member carries the whole with it, in any Body, Naturall, Politick, or Ecclesiasticall.

Num. 4.
A.G.p. 57.

Yea but A. C. telles us, That never any Competent Iudge did so censure the Church; And indeed, that no Power on Earth, or in Hell it selfe, can so farre prevaile against the Generall Church as to make it Erre generally in any one Point of Divine Truth, and much lesse to teach any thing by its full Authority to be a Matter of Faith, which is contrary to Divine Truth expressed, or involved in Scriptures rightly understood. And that therefore no Reformation of Faith can be needfull in the Generall Church, but only in Particular Churches. And for prooffe of this he cites S. Mat. 16. and 28. S. Luk. 22. S. John 14. and 16. In this troublesome and quarrelling Age, I am most unwilling to meddle with the Erring of the Church in generall. The Church of England is content to passe that over. And though *She tels us, That the Church of Rome hath Erred even in matters of Faith; yet of the Erring of the Church in generall She is modestly silent. But since A. C. will needs have it: That the whole Church did never generally Erre in any one Point of Faith, he should doe well to Distinguish, before he be so peremptory. For if he mean no more then that the whole Vniversal Church of Christ cannot universally Erre in any one Point of Faith simply necessary to all mens salvation, he fights against no Adversary, that I know, but his owne fiction. For the most

* Art. 19.

* Learned

† *Learned Protestants* grant it. But if he meane, that the whole Church cannot Erre in any one Point of Divine Truth in generall, which though by sundry Consequences deduced from the Principles, is yet

a Point of Faith, and may proove dangerous to the Salvation of some, which believe it, and practise after it, (as his words seeme to import) especially, if in these the Church shall presume to determine without her proper Guide, the Scripture, as

* *Bellarmin.* sayes She may, and yet not Erre. Then perhaps it may be said, and without any wrong to the Catholike Church, that the Whole Militant

Church hath erred in such a Point of Divine Truth and of Faith. Nay *A. C.* confesses expressly in his very next words, That the Whole Church may at some time not know all Divine Truths, which afterwards it may learne by study of Scripture, and otherwise. So then in *A. C.*'s judgement, the Whole Militant Church may at some time not know all Divine Truths. Now that which knows not all, must be ignorant of some; and that which is ignorant of some, may possibly erre in one Point or other; The rather because he confesses the knowledge of it must be got by Learning; and Learners may mistake and erre; especially where the Lesson is Divine Truth out of Scripture, out of Difficult Scripture. For were it of plain and easie Scripture that he speakes, the Whole Church could not at any time be without the knowledge of it. And for ought I yet see, the Whole Church Militant hath no greater warrant against Not erring in, then against Not knowing of the Points of Divine Truth. For in *S. Ioh. 16.*

There is as large a Promise to the Church of knowing all Points of Divine Truth, as *A. C.* or any Iesuite can

Y

produce

† *Si demus errare non posse Ecclesiam in rebus ad salutem necessariis, hic sensus noster est: Ideo hoc esse, quia abdicat à omni sua sapientià, à Spiritu Sancto doceri se per Verbum Dei patitur. Calv. L. 4. Inst. c. 8. §. 13. And this also is our sense. Vide sup. §. 21. Nu. 3.*

* *Nostra sententia est, Ecclesiam absolute non posse errare, nec in rebus absolute necessariis, nec in aliis qua credenda vel facienda nobis proponit, sive habeantur expresse in Scripturis, sive non. Bellar. L. 3. de Eccl. Mil. c. 14. §. 5.*

A. C. p. 58.

S. Iohn 16. 13.

produce for Her Not erring in any. And if She may be ignorant, or mistaken in learning of any Point of Divine Truth, Doubtlesse in that *state of Ignorance* she may both Erre, and teach her Error, yea and teach that to be *Divine Truth*, which is not: Nay perhaps teach that as a *Matter of Divine Truth*, which is contrary to *Divine Truth*; Alwayes provided it be not in any Point simply *Fundamentall*, of which the *Whole Catholike Church* cannot be Ignorant, and in which it cannot Erre, as hath * before beene prooved.

* S. 21. Nu. 5.

Num. 5.

A. C. p. 57.

A. C. p. 57.

A. C. p. 53.

A. C. p. 5 & 73

* Staple. Relect.
pref ad Lectore.

† Bellar. L. 2.
de Concil. c. 2.

S. Mat. 16. 18.

As for the Places of *Scripture* which A. C. cites to proove that the *Whole Church* cannot Erre Generally in any one Point of Divine Truth, be it *Fundamentall* or not, they are known Places all of them, and are alledged by A. C. three severall times in this short Tract, and to three severall purposes. Here to proove, That the *Vniversall Church* cannot erre. Before this to prove, that the *Tradition of the present Church* cannot Erre. After this to prove, that the *Pope* cannot Erre. He should have done well to have added these Places a fourth time, to proove that *Generall Councils* cannot Erre. For so doth both * *Stapleton* and † *Bellarmino*. Sure A. C. and his fellowes are hard driven, when they must fly to the same Places for such different purposes. For A *Pope* may Erre, where a *Councell* doth not. And a *Generall Councell* may Erre, where the *Catholike Church* cannot. And therefore it is not likely that these Places should serve alike for all. The first Place is *Saint Matthew 16*. There *Christ* told *Saint Peter*, and we believe it most assuredly, That *Hell Gates* shall never be able to prevaile against his Church. But that is, That they shall not prevaile to make the Church *Catholike Apostatize*, and fall quite away from *Christ*, or Erre in *absolute Fundamentals*, which amounts to as much. But the Promise reaches not

to this, that the Church shall never Erre; no not in the lightest matters of Faith. For it will not follow: Hell Gates shall not prevaile against the Church; Therefore *Hellish Divells* shall not tempt, or assault, and batter it. And thus Saint^a *Augustine* understood the place. *It may fight* (yea and bee wounded too) *but it cannot be wholly overcome.* And *Bellarmino* himselfe applies it to proove, * That the Visible Church of Christ cannot *deficere*, Erre so; as quite to fall away. Therefore in his judgement, this is a true, and a safe sense of this Text of Scripture. But as for not Erring at all, in any Point of Divine Truth, and so making the Church absolutely *Infallible*, that's neither a true, nor a safe sense of this Scripture. And tis very remarkable, that whereas this Text hath beene so much beaten upon by Writers of all sorts, there is no one Father of the Church for twelve hundred yeares after Christ (the Counterfeit or Partiall Decretalls of some Popes excepted) that ever concluded the *Infallibility* of the Church out of this Place: but her Non deficiency, that hath beene, and is justly deduced hence. And here I challenge A. C. and all that partie to shew the contrary, if they can. The next Place of Scripture is Saint Mat-
theew 28. The Promise of Christ that hee will bee with them to the end of the World. But this in the generall voyce of the * Fathers of the Church is a promise of Assistance and Protection, not of an *Infallibility* of the Church. And † Pope Leo himself enlarges this presence and providence of Christ to all those things w^{ch} he committed to the execution of his Ministers. But no word of *Infallibility* is to be found there. And indeed since Christ according to his Promise is present with his Ministers in all these

^a *Pugnare potest, Expugnari non potest. S. Aug. L. de Symb. ad Catecum. c. 6.*

^{*} *Bellar L. 3. de Eccl. Milit. c. 13. §. 1. & 2.*

S. Mat. 28. 21.

^{*} *S. Hil. in Psal. 124. Prosp. L. 2. de Vocat. Gent. c. 2.*

Leo. Ser. 2. de Resur. Dom. c. 3. & Ep. 31. Isidor. in Iosu. 12.

[†] *In omnibus que Ministris suis commissi exequenda. S. Leo. Epist. 91. c. 2.*

S. Luke 22. 37.

* Bellar. L. 4. de
Ro. Pont. c. 3. §.
Est igitur tertia.
Hee understood
the place of both
S. Peter and his
Successors.

† *Qua Expositio falsa est, Primò quia &c.*
Bell. *ibid.* §. 2. And he sayes tis false be-
cause the *Parisians* expounded it of the
Church only. *Volunt enim pro solâ Eccle-*
siâ esse, graium. *Ibid.* §. 1.

A. C. p. 57.
S. Iohn 14. 16. 17.
S. Iohn 16. 13.

things; and that one and a Chiefe of these *All* is the preaching of his Word to the People. It must follow That *Christ* should be present with all his Ministers that Preach his word, to make them *Infallible*, which daily Experience tells us, is not so. The third Place urged by A. C. is S. Luke 22. Where the Prayer of Christ will effect no more then his Promise hath performed; neither of them implying an *Infallibility* for, or in the Church against all *Errours* whatsoever. And this almost all his owne side confesse is spoken either of S. Peters person only, or of him, and his Successors, * or both. Of the Church it is not spoken, and therefore cannot prove an *unerring Power* in it. For how can that Place prove the Church cannot Erre, which speakes not at all of the Church? And 'tis observable too, that when the *Divines of Paris* expounded this Place, that Christ here prayed for S. Peter, as he represented the *Whole Catholike Church*, and obtained for it that the Faith of the Catholike Church *nunquam deficeret*, should never so erre, as quite to fall away; † *Bellarmino* is so stiffe for the Pope, that he sayes expressly, This Exposition of the *Parisians* is false, and that this Text cannot be meant of the *Catholike Church*. Not be meant of it? Then certainly it ought not to be alledged as Proote of it, as here it is by A. C. The fourth Place named by A. C. is S. Iohn 14. And the consequent Place to it S. Iohn 16. These Places containe an other Promise of Christ concerning the comming of the *Holy Ghost*. Thus: That the Comforter shall abide with them forever. That this Comforter is the Spirit of Truth. And That this Spirit of Truth will lead them into all Truth. Now this Promise as it is applyed to the Church consisting of all Believers which are and have beene since Christ appeared

appeared in the Flesh, including the Apostles, is ^a absolute, and without any Restriction. For, the Holy Ghost did lead them into all Truth, so that no Error was to be found in that Church. But as it is applicable to the whole Church Militant in all succeeding times, so the Promise was made with a Limitation, ^b namely, that the Blessed Spirit should abide with the Church for ever, and lead it into all Truth; but not simply into all Curious Truth, no not in or about the Faith, but into all Truth necessary to Salvation. And against this Truth the Whole Catholike Church cannot erre, keeping her self to the Direction of the Scripture, as Christ hath appointed her. For in this very Place where the Promise is made, That the Holy Ghost shall teach you all things, 'tis added, that He shall bring all things to their remembrance. What? simply all things? No: But all things which Christ had told them, S. Joh. 14. So there is a Limitation put upon the words by Christ himselfe. And if the Church will not erre, it must not ravell Curiously into unnecessary Truths, which are out of the Promise, nor follow any other Guide then the Doctrine which Christ hath left behinde him to governe it. For if it will come to the End, it must keepe in the Way. And Christ who promised the Spirit should lead, hath no where promised that it shall follow its Leader into all Truth, and at least Infallibly, unlesse you will Limit, as before. So, no one of these Places can make good A. C^s. Assertion, That the Whole Church cannot erre Generally in any one Point of Divine Truth. In Absolute Foundations she cannot: in Deductions and Superstructures she may.

Now to all that I have said concerning the Right Num. 6, which Particular Churches have to Reforme themselves, when the Generall Church cannot for Impediments, or will not for Negligence, which I have proved at large

^a Field. L. 4. de Eccles. c. 2. free from all error and ignorance of Divine things

^b And Theodoret proceeds farther, and sayes, Neque divini Prophetar, neque mirabiles Apostoli omnia praeceperunt. Quaecumq; enim expediebant, ea illis significavit gratia Spiritus. Theod. in 1. Tim. 3. v. 14, 15.

S. Joh. 14. 26.

^c S. 21. Num. 5.

^a §. 24 N. 1, 2. &c. ^a before, All the Answer that A. C. gives, is, First, *Quo*
A. C. p. 57.

^b Si de modicâ Quæstione Disceptatio esset, nonne oporteret in Antiquissimas recurrere Ecclesias, in quibus Apostoli conversati sunt, & ab iis de præsentî Quæstione sumere quod certum & liquidum est? Quid autem si neq; Apostoli quidem Scripturas reliquissent nobis, nonne oportebat Ordinem sequi Traditionis? &c. Irenæus. L. 8. advers. Hæres. c. 4.

Judice? Who shall be Iudge? And that shall bee the *Scripture*, and the ^b *Primitive Church*. And by the Rules of the one, and to the Integrity of the other, both in Faith, and Manners, any Particular Church may safely *Reforme* it selfe.

NUM. 7.

A. C. p. 58.

§. 25. Nu. 4.

A. C. p. 58.

Secondly, That no Reformation in Faith can be needfull in the Generall Church, but only in Particular Churches. In which Case also (he saith) Particular Churches may not take upon them to Judge and Condemne others of Errours in Faith: Well, how farre forth Reformation even of Faith may be necessary in the Generall Church, I have expressed already. And for Particular Churches, I do not say, that they must take upon them to Iudge or Condemne others of Errour in Faith. That which I say, is, They may *Reforme themselves*. Now I hope, to *Reforme themselves*, and to *Condemne others*, are two different Workes, unlesse it fall out so, that by *Reforming* themselves, they do by consequence *Condemne* any other, that is guilty in that Point, in which they *Reforme* themselves; and so farre to Iudge and Condemne others, is not onely lawfull, but necessary. A man that lives *religiously*, doth not by and by sit in Iudgement, and *Condemne* with his mouth all *Prophane Livers*. But yet while he is silent, his very Life *condemnes* them. And I hope in this Way of *Judicature*, A. C. dares not say 'tis unlawfull for a particular Church or man to *Condemne* another. And farther, whatsoever A. C. can say to the contrary, there are diverse Cases, where *Heresies* are knowne, and notorious, in which it will be hard to say (as he doth) That one Particular Church must not Iudge or Condemne another,

another, so farre forth at least, as to abhorre and protest against the *Hereſie* of it.

Thirdly, If one Particular Church may not Iudge or Condemne another, what muſt then be done, where Particulars need Reformation? What? Why then A. C. tels us, That *Particular Churches muſt in that Caſe (as Irenæus intimateth) have recourſe to the Church of Rome, which hath more powerfull Principality, and to her Biſhop, who is chiefe Paſtour of the whole Church, as being S. Peter's Succeſſour, to whom Chriſt promiſed the keyes, S. Matth. 16. for whom he prayed that his Faith might not faile, S. Luke 22. And whom he charged to feed and governe the whole Flocke, S. Iohn 21. And this (A. C. tels us) he ſhall never reſuſe to doe in ſuch ſort, as that this neglect ſhall be a Juſt Cauſe for any Particular Man, or Church, under Pretence of Reformation in Manners, or Faith, to make a Schiſme or Separation from the Whole Generall Church.*

NUM. 8.

A. C. p. 58.

† And after hee ſaith, p. 58. that the Biſhop of Rome is, and ought to be the Iudge of particular Churches in this Caſe.

Well; firſt you ſee where A. C. would have us. If any Particular Churches differ in Points of Divine Truth, they muſt not Iudge, or Condemne each other, (ſaith he) No, take heed of that in any caſe; That's the Office of the *Univerſall Church*. And yet he will have it, That Rome, which is but a Particular Church, muſt and ought Iudge all other Particulars.

NUM. 9.

Secondly, he tels us this is ſo; *Because the Church of Rome hath more Powerfull Principality, then other Particular Churches, and that her Biſhop is Paſtour of the Whole Church.* To this I anſwer, that it is moſt true indeed; the Church of Rome hath had, and hath yet, more Powerfull Principality, then any other Particular Church. But ſhe hath not this Power from Chriſt. The *Romane Patriarch*, by Eccleſiaſticall Conſtitutions, might perhaps have a Primacy of Order; But for Principality of Power, the Patriarchs were as even, as equall

NUM. 10.

^a *Summa Potestas Ecclesiastica non est data solum Petro, sed etiam aliis Apostolis. Omnes enim poterant dicere illud S. Pauli: Sollicitudo omnium Ecclesiarum, &c. 2. Cor. 11. 28. Bellar. L. 1. de Rom. Pont. c. 9. §. Respondeo Pontificatum. Where then is the difference between S. Peter and the rest? In this, saith Bellarmine. Ibid. Quia hac Potestas data est Petro, ut Ordinario Pastori, cui perpetuo succederetur, Aliis vero, tanquam Delegatis, quibus non succederetur. This is handsomely said to men ease of beliefe. But that the Highest Power Ecclesiasticall confessed to be given to the other Apostles, as well as to S. Peter, was given to S. Peter onely, as to an Ordinary Pastour, whose Successours should have the same Power, which the Successours of the rest should not have, can never bee proved out of Scripture. Nay (I will give them their own Latitude) it can never be proved by any Tradition of the whole Catholike Church. And till it be proved, Bellarmine's handsome Expression cannot be believed by me. For S. Cyprian hath told me long since, that *Episcopatus Vnus est*, (for as much as belongs to the Calling) as well as *Apostolatus. L. de simp. Pralato.**

^b §. 25. Nu. 12.

^c *Lib. 1. de Rom. Pont. c. 9. §. Augustinus Epistola.*

^d *S. Aug. Epist. 162. In Romanâ Ecclesiâ semper Apostolica Cathedra viguit Principatus.*

^e *Quia Opinio invaluit fundatam esse hanc Ecclesiam à S. Petro; Itaque in Occidente Sedes Apostolica Honoris causa vocabatur. Calv. L. 4. c. 6. §. 16.*

equall, as the ^a Apostles were before them. The Truth is, this more Powerfull Principality the Romane Bishops ^b got under the Emperours after they became Christian; and they used the matter so, that they grew big enough to oppose, nay to depose the Emperours, by the same power which they had given them. And after this, other Particular Churches, especial-

ly here in the West, submitted themselves to them for succour and Protections sake. And this was one maine Cause which swelled Rome into this more Powerfull Principality, and not any Right given by Christ to make that *Prelate, Pastour of the whole Church.* I know Bellarmine makes much adoe about it, and will needs fetch it out of ^d S. Augustine, who sayes indeed, That in the Church of Rome there did alwaies flourish the Principality of an Apostolicke Chaire: Or, if you will, the Apostolicke Chaire, in relation to the West and South parts of the Church, all the other foure Apostolicke Chaires being in the East. Now this no man denies, that understands the state and story of the Church. And

^e Calvin confesses it expressly. Nor is the Word *Principatus* so

great, nor were the Bishops of those times so little, as that *Principes* and *Principatus* are not commonly given them

them both by the ² Greeke and the Latine Fathers of this great and Learnedest Age of the Church made up of the fourth and fift hundred yeares, alwaies understanding *Principatus* of their Spirituall Power, and within the Limits of their severall Jurisdiccions, which perhaps now and then they did occasionally exceed. And there is not one word in *S. Augustine*, That this Principality of the Apostolike Chaire in the Church of Rome was then, or ought to be now exercised over the whole Church of Christ, as *Bellarmino* insinuates there, and as *A. C.* would have it here. And to prove that *S. Augustine* did not intend by *Principatus* here to give the *Romane Bishop* any Power out of his owne Limits (which God knowes were farre short of the whole Church) I shall make it most manifest out of the very same Epistle. For afterwards (saith *S. Augustine*) when the pertinacy of the *Donatists* could not be restrained by the *African Bishops* only, they gave them leave to be heard by forraigne Bishops. And after that he hath these words. And yet peradventure *Melciades* the Bishop of the *Romane Church*, with his Colleagues, the *Transmarine Bishops*, non debuit, ought not usurpe to himselfe this Iudgment which was determined by seventy *African Bishops*, *Tigisitanus* sitting *Primate*? And what will you say if he did not usurpe this Power?

For the Emperour being desired, sent Bishops Iudges, which should sit with him, and determine what was just upon the whole Cause. In which Passage there are very

² *Princeps Ecclesia* *S. Hilar.* l. 8. de *Trin. Prin.* And he speakes of a Bi hop in generall. *Greg. Nazianz. Orat.* 17. *Ascribuntur Episcopo divasoria, Episcopatus, regni ac regni Imperium, Thronus, & Principatus ad regim in Animarum. Et totum aperi huiusmodi Imperium.* And he also speakes of a Bishop. *Greg. Nazian. Orat.* 20. Nor were these any Titles of pride in Bi hops then. For *S. Greg. Nazianz.* who challenges these Titles to himselfe, *Orat.* 17. was so devout, so mild, and so humble, that rather then the Peace of the Church should be broken, he freely resigned the Great Patriarchate of Constantinople, and retired, and this in the First Councell of Constantinople, and the Second Generall.

^b *Pergant ad Fratres & Collegas nostros transmarinarum Ecclesiarum Episcopos, &c.* *S. Aug. Ep.* 163.

^c *An forte non debuit Romana Ecclesia Melciades Episcopus cum Collegis transmarinis Episcopis illud sibi usurpare iudicium quod ab Afris septuaginta, ubi Primas Tigisitanus praesedit, fuerit terminatum. Quid quod nec ipse usurpavit: Rogatus quippe Imperator, Iudices misit Episcopos, qui cum eo sederent, & de tota illa Causa, quod justum videretur, statuerent, &c.* *S. Aug. Ibid.*

* *Ad cuius Cu-
ram de qua rati-
onem Deo reddi-
turus est, res illa
maximè pertine-
bat. S. Aug. E-
pist. 163.*

many things *Observeable*. As first, that the Ro-
mane Prelate came not in, till there was leave for them
to go to *Transmarine Bishops*. Secondly, that if the
Pope had come in without this *Leave*, it had
been an *Usurpation*. Thirdly, that when he did thus
come in, not by his owne Proper Authority, but by
Leave, there were other *Bishops* made Iudges with
him. Fourthly, that these other *Bishops* were ap-
pointed, and sent by the Emperour, and his Power;
that which the Pope will least of all indure. Lastly,
least the Pope and his *Adherents* should say this was
an *Usurpation* in the Emperour, *S. Augustine tels us a
little before, in the same Epistle still, that this doth chief-
ly belong *ad Curam ejus*, to the Emperours Care and
charge, and that He is to give an Account to God for it.
And Melciades did sit and Iudge the Businesse with all
Christian Prudence and Moderation. So at this time the
Romane Prelate was not received as *Pastour of the whole
Church*, say A.C. what he please. Nor had he any Su-
premacy over the other *Patriarchs*: And for this were
all other Records of *Antiquity* silent, the *Civill Law* is
prooffe enough, (And that's a Monument of the Pri-

¶ *Nam contra horum Antistitum (de
Patriarchis loquitur) Sententias non esse
locum Appellationi à Majoribus nostris
constitutum est. (ed. L. 1. Tit. 4. L. 29. ex
soluione Gothofredi. Si non rata habuerit
utraque Pars, qua iudicata sunt, tunc
Beatissimus Patriarcha Diocesis illius,
inter eos audiat, &c. Nulla parte ejus
Sententia contradicere valente. Amhen.
Cohat 9. Tit. 15. C. 22.*

* *Et ille (scilicet Patriarcha) secundum
Canones, & Leges præbeat finem. And
there hee cites the Novell its selfe.
S. Greg. L. 11. Judic. 6. Epist. 34.*

mitive Church.) The Text there is,
† *A Patriarchâ non datur Appellatio.*
From a Patriarch there lies no Ap-
peale. No Appeale. Therefore eve-
ry Patriarch was alike Supreme in
his owne Patriarchate. Therefore
the Pope then had no Supremacie
over the whole Church. There-
fore certainly not then received as *Universall Pa-
stour*. And S. Gregory himselfe speaking of *Appeales*,
and expressely citing the *Laws* them-
selves, sayes plainly, **That the Pa-
triarch is to put a finall end to those
Causes,*

Causes, which come before him by Appeale from Bishops and Archbishops: but then he adds,

^a That where there is nor Metropolitan, nor Patriarch of that Dioceſſe, there they are to have recourſe to the Sea Apoſtolike, as being the Head of all Churches.

Where firſt this implies plainly, That if there bee a Metropolitan, or a Patriarch in thoſe Churches, his Iudgement is finall; and there ought to be no Appeale to Rome. Secondly, 'Tis as plaine,

That in thoſe Ancient times of the Church-Government, Britaine was never ſubject to the Sea of Rome.

For it was one of the ^b Sixe Dioceſſes of the Weſt Empire, and had a Primate of its owne: Nay ^c Iohn Capgrave, one of your owne, and Learned for thoſe times, and long before him William of Malmesburie tell us, That Pope Urbane the ſecond, at the Councell held at Bari in Apulia,

accounted my Worthy Predeceſſour S. Anſelme, as his owne Compeere, and ſaid, he was as the Apoſtolike, and Patriarch of the other world. (So he then termed this Iland.) Now the Britains having a Primate of their owne (which is greater then a Metropolitan) yea a ^d Patriarch, if you will, He could not be Appealed from, to Rome, by S. Gregorie's owne Doctrine. Thirdly, it will be hard for any man to proove, there were any Churches then in the World, which were not under ſome either Patriarch, or Metropolitane. Fourthly, if any ſuch were, 'tis gratis dictum, and impoſſible to be proved, that all ſuch Churches, where ever ſeated in the world, were obliged to depend on Rome. For

^a Si dictum fuerit, quod nec Metropolitanum habeat, nec Patriarcham: dicendum est, quod a Sede Apostolica, qua omnium Ecclesiarum Caput est, causa audienda est, &c. S. Greg. Ibid.

^b Notitia Provinciarum Occidentium, per Guidum Pancirolum, l. 2. c. 48.

^c Hunc cunctis Liberalium Artium disciplinis eruditum pro Magistro teneamus, & quasi Comparem, velut alterius Orbis Apostolicum & Patriarcham, &c. Io. Capgravius de Vitis Sanctorum, in vita S. Anselmi. Et Guil. Malmesburiensis de Gestis Pontificum Anglorum. p. 223. Edit. Francof. 1601.

^d Ibi (Cantuaria id est) prima Sedes Archiepiscopi habetur, qui est totius Angliae Primas & Patriarcha. Guil. Malmesburiensis in Prolog. Lib. 1. de Gestis Pontificum Anglorum. p. 195.

* *Præterea & qui sunt in his Capitulis, in Barbarico, Episcopi à Sanctissimo Throno Sanctissima Constantinopolitana Ecclesia Ordinantur. Codex Canonum Ecclesie universæ. Can. 206.* And *Iustellus* proves it there at large, that by *in Barbarico*, in that Canon, is meant *In Solo Barbarorum*. Annot. *Ibid.*

manifest it is, that the *Bishops* which were *Ordained* in places without the *Limits* of the *Roman Empire* (which places they commonly called **Barbarous*) were all to be *Ordained*, and therefore most probable to be governed by

the *Patriarch of Constantinople*. And for *Rome's* being the *Head* of all Churches, I have said enough to that in diverse parts of this *Discourse*.

NUM. II.

And since I am thus fallen upon the Church of *Africk*, I shall borrow another reason from the Practice of that Church, why by *Principatus*, *S. Augustine* neither did, nor could meane any *Principality* of the Church, or *Bishop of Rome* over the Whole Church of Christ. For as the *Acts of Councils* and *Stories* go, the *African Prelates* finding that all succeeding *Popes* were not of *Melciades* his temper; set themselves to assert their owne *Liberties*, and held it out stoutly against *Zozimus*, *Boniface the first*, and *Cælestine the first*, who were successively *Popes of Rome*. At last it was concluded in the *sixt Council of Carthage* (wherein were assembled two hundred and seventene *Bishops*, of which *S. Augustine* himselfe was one) that they would not give way to such a manifest incroachment upon their *Rights* and *Liberties*, and thereupon gave present notice to *Pope Cælestine* to forbear sending his *Officers* amongst them, † least he should seeme to induce the swelling pride of the world into the Church of Christ. And this is said to have amounted into a formall Separation from the Church of *Rome*, and to have continued for the space of somewhat more then one hundred yeares; Now that such a Separation there was of the *African Church* from *Rome*, and a Reconciliation after, stands upon the Credit and Authority of

† *Ne fumosum typhum seculi in Ecclesiam Christi videatur inducere, &c. Epist. Conc. Afric. ad Papam Cælestinum primum. Apud Nicol. To. I. Concil. p. 844.*

of two publike Instruments extant both, among the Ancient Councils. The one is an * Epistle from Boniface the second, in whose time the Reconciliation to Rome is said to be made by Eulalius then Bishop of Carthage, but the Separation, *Instigante Diabolo*, by the Temptation of the Devil. The other is an ^b Exemplar Precū, or Copie of the Petition of the same Eulalius, in which he damnes and curses all those his Predecessors which went against the Church of Rome. Amongst which Eulalius must needs Curse S. Augustine; And Pope Boniface accepting this Submission, must acknowledge that S. Augustine and the rest of that Council deserved this Curse, and dyed under it, as violating *Rectæ Fidei Regulam*, the Rule of the Right Faith (so the Exemplar Precum beginnes) by refusing the Popes Authority. I will not deny, but that there are divers Reasons given by the Learned Romanists, and Reformed Writers for and against the Truth and Authority of both these Instruments. But because this is too long to be examin'd here, I wil say but this, and then make my use of it to my present purpose, giving the Church of Rome free leave to acknowledge these Instruments to be true, or false, as they please. That which I shall say, is this: These Instruments are let stand in all Editions of the Councils and Epistles Decretall. As for Example in the Old Edition by Isidor, Anno. 1524. And in another Old Edition of them Printed Anno. 1530. And in that which was published by P Crabbe, Anno. 1538. And in the Edition of Valentinus Ioverius, Anno. 1555. And in that by Surius, Anno. 1567. And in the Edition at Venice by Nicolinus, Anno. 1585. And in all of these without any Note, or Censure upon them. And they are in the Edition of Binius too, Anno. 1618. but there's a Censure upon them to keepe a quarter it may be with ^c Baronius, who was the first (I think) that ever quarrelled them, and he doth

* Epist. Bonifacii 2. apud Nicol. To. 2. Concil. p. 544.

^b Exempl. Precū apud Nicolin. Ibid. p. 525.

^c Baron. Annal. An. ad. 49. Num. 93.94.

† *Valde mihi
illa Epistola
suspecta sunt.*
Bellar. L. 2. de
R. Pont. c. 25. §
Respondeo pri-
mum. Sed si for-
te illa Epistola
vera sunt, nihil
enim affirmo &c.
Ibid. §. ult.

it tartly. And since † *Bellarmino* followes the same way but more doubtfully. This is that which I had to say. And the Use which I shall make of these Instruments, whether they be true or false, is this. They are either true or false, that is of necessity. If they be false, then *Boniface the Second*, and his Accomplices at *Rome*, or some for them are notorious Forgers, and that of Records of great Consequence concerning the Government and Peace of the whole Church of Christ, and to the perpetual Infamie of that Sea, and all this foolishly and to no purpose. For if there were no such Separation, as these Records mention of the *Africane Churches* from the *Romane*, to what end should *Boniface*, or any other counterfeit an Epistle of his owne, and a Submission of *Eulalius*? On the other side, if these Instruments be true (as the sixth Councell of *Carthage* against all other Arguments makes me incline to believe they are, in Substance at least, though perhaps not in all Circumstances) then 'tis manifest, that the *Church of Africk* separated from the *Church of Rome*; That this Separation continued above one hundred yeares; That the *Church of Africke* made this Separation in a *Nationall Councell* of their owne, which had in it two hundred and seventene Bishops: That this Separation was made (for ought appeares) only because they at *Rome* were too ready to entertaine *Appeales* from the

* And so the Councell of *Carthage* sent word to *Pope Celestine* plainly, that in admitting such *Appeales*, he brake the Decrees of the Councell of *Nice*. *Epist. Concil. Africa. ad Celestinum. c. 105.*
* *Apud Nicolin. Tom. 1. Concil. p. 844.*

Church of Africke, as appeares in the Case of * *Apiarius*, who then appealed thither; That *S. Augustine*, *Eugenius*, *Fulgentius*, and all those Bishops, and other Martyrs which suffered in the *Wandalike Persecution*; dyed in the time of this Separation, That if this Separation were not just, but a *Schisme*, then these Famous Fathers of the Church dyed (for ought appeares)

appeares)

appeares) in *Actuall* and *unrepented Schisme*, † and out of the *Church*. And if so, then how comes *S. Augustine* to be, and be accounted a *Saint* all over the *Christian world*, and at *Rome* it selfe? But if the *Separation* were just, then is it farre more lawfull for the *Church of England* by a *Nationall Councell* to cast off the *Popes Usurpation* (as * *She did*) then it was for the *African Church* to separate; Because then the *African Church* excepted only against the *Pride of Rome* † in Case of *Appeales*, and two other *Canons* lesse materiall; But the *Church of England* excepts (besides this *Grievance*) against many *Corruptions* in *Doctrine* belonging to the *Faith*, with which *Rome* at that time of the *African Separation* was not tainted. And I am out of all doubt, that *S. August.* and those other *Famous men* in their generations, durst not thus have separated from *Rome*, had the *Pope* had that powerfull *Principality* over the whole *Church of Christ*; And that by *Christ's owne Ordinance*, and *Institution*, as *A. C.* pretends he had.

I told you a little * *before*, that the *Popes* grew under the *Emperors*, till they had over-grown them And now lest *A. C.* should say, I speake it without prooffe, I will give you a briete touch of the *Church-story* in that behalfe: And that from the beginning of the *Emperors becomming Christians*, to the time of *Charles the Great*, which containes about five hundred yeares. For so soone as the *Emperors* became *Christian*, the *Church* (which before was kept under by persecutions) began to be put in better order. For the calling and Authority of *Bishops* over the *Inferiour Clergie*, that was a thing of knowne use, and benefit for *Preservation of Unity and Peace* in the *Church*. And so much

* *S. Jerome*

† *Planè ex Ecclesia Catholica albo Expungenda fuissent S. uictorum & Africanorum Martyrum Agmina qui in persecutione Vandalica pro Fide Catholica &c. Baron. Ann. 419. Num. 93. Et Binius. In Notis ad Epist. Bonifacii 2. ad Eulaliu.*

* *S. 24. Num. 5.*

† *Bel. 2. de R. & P. c. 25. S. 2.*

A. C. 38.

NUM. 12.

* *S. 25. Num. 10.*

† Quod autem postea *Vnus electus est qui* ceteris praeponeretur, in Schismatis remedium factum est, ne unusquisque ad se trahens Christi Ecclesiam rumpere. Nam & Alexandria à Marco Evangelista Presbyteri semper unum ex selectum in excellentiori gradu collocatum, Episcopum nominabant, &c. S. Hieron. in Epist. ad Evagrium. So even according to S. Hieron. Bishops had a very ancient and honourable descent in the Church from S. Marke the Evangelist. And about the end of the same Epistle, he acknowledges it. *Traditionem esse Apostolicam.* Nay more then so, He affirms plainly, That *Vli non est Sacerdos, non est Ecclesia.* S. Hieron. advers. Luciferian. And in that place most manifest it is that S. Ierom by *Sacerdos* means a Bishop. For he speaks de *Sacerdote qui potestatem habet Ordinandi*, which in S. Ieromes owne Judgement no meere Priest had, but a Bishop only. S. Hier. Epist. ad Evagrium. So even with him, no Bishop, and no Church.

* Non enim Respub. est in Ecclesia: sed Ecclesia in Repub. Optat. L. 3.

* Conc. Calced. Can. 9. & Actio 16.

† S. Cyprian. L. de Simp. Pralat.

† S. Ierome tells us. Though being none himselfe hee was no great friend to Bishops. And this was so settled in the mindes of men from the very Infancy of the Christian Church, as that it had not been to that time contradicted by any. So that then there was no Controversie about the Calling; all agreed upon that. The only Difficulty was to accommodate the Places and Precedencies of Bishops, among themselves, for the very Necessity of Order and Government. To doe this, the most equall and impartiall way was, That as the Church is in the Commonwealth, not the Commonwealth in it (as * Optatus telles us.) So the Honours of the Church should follow the Honours of the State. And so it was insinuated, if not Ordered (as appeares) by the Canons of the Councils of Chalcedon and Antioch. And this was the very fountaine of Papall Greatnesse, the Pope having his Residence in the great Imperiall City. But Precedency is one thing, and Authority is another. It was thought fit therefore, though (as S. Cyprian speaks) *Episcopatus unus est*, the Calling of a Bishop be one and the same, that yet among Bishops there should be a certaine Subordination, and Subjection. The Empire therefore being cast into severall Divisions (which they then called Diocesses) every Diocesse contained severall Provinces, every Province severall Bishopricks. The Chiefe of a Diocesse (in that larger sense) was called Ἐπαρχος, and sometimes a Patriarch. The Chiefe of a Province, a Metropolitane. Next the Bishops in their severall Diocesses

(as

(as we now use that word) Among These there was effectually subjection respectively grounded upon Canon, and Positive Law in their severall Quarters. But over them none at all. All the Difference there, was but Honorary, not Autoritative. If the Ambition of some particular persons did attempt now and then to breake these Bounds, it is no marvel. For no Calling can sanctifie all that have it. And Socrates telles us, That in this way the Bishops of Alexandria and Rome advanced themselves to a great height *πέρα τῆς ἱερᾶς ὁμῆς*, even beyond the quality of Bishops. Now upon view of Story it will appeare, that what advantage accrewed to Alexandria, was gotten by the violence of Theophilus, Patriarch there. A man of exceeding great Learning, and of no lesse violence; and he made no little advantage, out of this, That the Empreſſe Eudoxia used his helpe for the casting of S. Chrysostome out of Constantinople. But the Roman Prelates grew by a steddly and constant watchfulnesse upon all Occasions to increase the Honour of that Sea. Interposing and *assuming to themselves to be Vindices Canonum (as S. Gregory Naz. speaks) Defenders and Restorers of the Canons of the Church, which was a faire pretence, and took extremely well. But yet the world tooke notice of this their aime. For in all Contestations between the East and the West, w^{ch} were nor smal, nor few, the Western Bishops objected Levity to the Eastern; And they again Arrogancy to the Bishops of the West, as† Bilius observes, and upon very warrantable testimonies. For all this, the Bishop of Rome continued in good Obedience to the Emperor, enduring his Censures and Iudgements: And being chosen by the Clergy and People of Rome, he accepted from the Emperor the Ratification of that choise. Insomuch that about the yeare 579. when all Italy was on fire with the Lombards, and *Pelagius the second constrained through

* *ἀσέβην* ut autunt sive se jactant esse. Greg. Naz. Carm. de vita sua p. 26.

† Orientalibus levitas, Occidentibus arrogantia invicem obiecta est. Bilius. Annot. in S. Gregor. Naz. Vitam. Num. 153. Quid opus est Occidentali supercilio de S. Basil. &c.

* Hac una fuit causa quare Pelagius injussu Principis Pontifex creatus sit, quum extra obsessam ab hoste urbem mitti quispiam non posset &c. Postea itaque ad placandum Imperatorem Gregorius Diaconus. &c. Platina in vita Pelagii 2. & Onuph. ibid.

† Onuph. *In Plat.*
in vita Bonif. 3.

the necessity of the times contrary to the Example of his *Predecessors* to entere upon the *Popedome* without the *Emperors* leave, S. Gregory then a Deacon was shortly after sent on *Embassie* to excuse it. About this time brake out the Ambition of † *Iohn Patriarch* of *Constantinople* affecting to be *Vniuersall Bishop*. He was countenanced in this by *Mauricius* the *Emperor*, but sowerly opposed by *Pelagius* and S. Gregory. Info-

* *In hac ejus superbia quid aliud nisi propinqua jam antichristi esse tempora designatur. S. Greg. L. 4. Epist. 78.*

† It may be they will say S. Gregory did not in-veigh against the *Thing*, but the *Person*. That *John* of *Constantinople* should take that upon him, which belonged to the *Pope*. But it is manifest by S. Gregories owne text, that he speaks against the *Thing* it self, that neither the *Bishop* of *Rome*, nor any other, ought to take on him that *Title*. *Cura totius Ecclesie & Principatus S. Petro committitur, & tamen Vniuersalis Apostolus non vocatur. S. Greg. L. 4. Epist. 76.* (Therefore neither is his successor, *Vniuersall Bishop*.) *Nunquid ego hac in re propriam causam defendo? nunquid specialem injuriam vindico? & non magis causam Omnipotentis Dei & Vniuersalis Ecclesie?* where he plainly denyes, that he speaks in his owne Cause, or in the Cause of his See. *Per Venerandam Chalcedonensem Synodum hoc Nomen Rō. Pontifici oblatum est, sed nullus eorum unquam hoc singularitatis Vocabulum assumpsit, nec uti consensit, ne dum priuatum aliquid daretur Vni, honore debito Sacerdotes priuarentur Vniuersi, &c.* Where he plainly sayes, the *Romane Bishops* rejected this *Title*. *Ibid.* And yet for all this, *Pope Gregory the seventh* delivers it as one of his *Decretes* in a Councell held at *Rome* about the yeare 1076. *Quod solus Romanus Pontifex jure dicatur Vniuersalis. Baron. ad An. 1076. N. 31. & 32.*
* *Ab sit a Cordibus Christianorum Nomen istud Blasphemia. S. Greg. L. 4. Epist. 76. In isto scelerato vocabulo consentire, nihil est aliud quam fidem perdere. S. Greg. L. 4. Epist. 83.*

much, that S. Gregory saies plainly, That this *Pride* of his shewes that the times of *Antichrist* were neare. So as yet (and this was now upon the point of six hundred yeares after *Christ*) there was no *Vniuersall Bishop*, No *One Monarch* over the whole *Militant Church*. But *Mauricius* being deposed and murdered by *Phocas*; *Phocas* conferred upon † *Boniface the third* that very honour, which two of his *Predecessors* had de-claimed against as **Monstrous* and *Blasphemous*, if not *Antichristian*. Where, by the way either these two *Popes*, *Pelagius* and S. Gregory erred in this waightry businesse about an *Vniuersall Bishop* over the whole Church. Or if they did not Erre, *Boniface*, and the rest which after him tooke it upon them, were

in their very *Predecessors* judgment, *Antichristian*.
But

But to proceed. * As yet the right of Election or Ratification of the Pope continued in the Emperor. But then the Lombards grew so great in Italy, and the Empire was so infested with Saracens; and such changes hapned in all parts of the world, as that neither for the present, the Homage of the Pope was usefull to the Emperor; nor the Protection of the Emperor available for the Pope. By this meanes the Bishop of Rome was left to play his owne game by himselfe. A thing which as it pleased him well enough; So both he, and his Successors made great Advantage by it. For being growne to that Eminence by the Emperor, and the greatnesse of that City and Place of his abode, He found himselfe the more free, the greater the tempest was, that beat upon the other: And then first,

† He set himselfe to alienate the hearts of the Italians from the Emperor. Next he Opposed himselfe against him. And about the yeare seven hundred and ten, Pope Constantine the first did also first of all openly confront Philippicus the Emperor in defence of Images. As * Onuphrius telles us. After him Gregory the second, and the third tooke up his example, and did the like by Leo Isaurus. By this time the Lombards began to pinch very close and to vex on all sides not Italy only, but

Rome too. This drives the Pope to seeke a new Patron. And very fitly he meetes with Charles Martell in France, that famous warriour against the Saracens.

¶ Him he implores in defence of the Church against the Lombards. This addresse seemes very advisedly taken, at least it proves very fortunate to them both.

* *Vana tunc habebatur Cleri & Populi Electio, nisi aut Imperatores, aut eorum Exarchi confirmassent.* Plat. in vita Severini. 1.

† *Quum Theophylactus Exarchus Imperatoris Italiam peteret, Milites Itali, veriti ne quid mali ejus Adventus portenderet, quod superioribus temporibus fere magis cum Pontificibus quam cum Imperatoribus sensissent, ingressum Remam interficere constituerant* (And the Emperors owne Governor was faine to be defended from the Emperors owne souldiers by the Popes power, who had gotten interest in them against their own Master) Platina in vita Iohann. 6. Absimarus was then Emperor.

* *Primus omnium Rom. Pontificum Imperatori Græco Philippico in os resistere palam ausus* st. Onuphrius Plat. in vita Constantini 1.

* Platina in vita Gregor. 2. & 3.

* *Vi laboranti Roma & Ecclesia primo quoque tempore auxilium ferret &c.* Platina in vita Greg. 3.

† Onuph. 7^a Plat.
in vitā Bonif. 3.

the necessity of the times contrary to the Example of his Predecessors to entere upon the Popedom without the Emperors leave, S. Gregory then a Deacon was shortly after sent on Embassie to excuse it. About this time brake out the Ambition of † Iohn Patriarch of Constantinople affecting to be Vniuersall Bishop. He was countenanced in this by Mauricius the Emperor, but sowerly opposed by Pelagius and S. Gregory. Info-

* In hac ejus superbia quid aliud nisi propinqua jam antichristi esse tempora designatur. S. Greg. L. 4. Epist. 78.

† It may be they will say S. Gregory did not in-veigh against the Thing, but the Person. That John of Constantinople should take that upon him, which belonged to the Pope. But it is manifest by S. Gregories owne text, that he speaks against the Thing it self, that neither the Bishop of Rome, nor any other, ought to take on him that Title. *Cura totius Ecclesie & Principatus S. Petro committitur, & tamen Vniuersalis Apostolus non vocatur.* S. Greg. L. 4. Epist. 76. (Therefore neither is his successor, Vniuersall Bishop.) *Nunquid ego hac in re propriam causam defendo? nunquid specialem injuriam vindico? & non magis causam Omnipotentis Dei & Vniuersalis Ecclesie?* where he plainly denies, that he speaks in his owne Cause, or in the Cause of his See. *Per Venerandam Chalcedonensem Synodum hoc Nomen Rō. Pontifici oblatum est, sed nullus eorum unquam hoc singularitatis Vocabulum assumpsit, nec uti consentit, ne dum privatum aliquid daretur Vni, honore debito Sacerdotes privarentur Vniuersi, &c.* Where he plainly sayes, the Romane Bishops rejected this Title. *Ibid.* And yet for all this, Pope Gregory the seventh delivers it as one of his Dictates in a Councell held at Rome about the yeare 1076. *Quod solus Romanus Pontifex jure dicatur Vniuersalis.* Baron. ad An. 1076. N. 31. & 32. * *Ab his a Cordibus Christianorum Nomen istud Blasphemia.* S. Greg. L. 4. Epist. 76. *In isto scelerato vocabulo consentire, nihil est aliud quam fidem perdere.* S. Greg. L. 4. Epist. 83.

much, that S. Gregory saies plainly, That this Pride of his shewes that the times of Antichrist were neare. So as yet (and this was now upon the point of six hundred yeares after Christ) there was no Vniuersall Bishop, No One Monarch over the whole Militant Church. But Mauricius being deposed and murdered by Phocas; Phocas conferred upon † Boniface the third that very honour, which two of his Predecessors had declaimed against as *Monstrous and Blasphemous, if not Antichristian. Where, by the way either these two Popes, Pelagius and S. Gregory erred in this waighy businesse about an Vniuersall Bishop over the whole Church. Or if they did not Erre, Boniface, and the rest which after him tooke it upon them, were

in their very Predecessors judgment, Antichristian.

But

But to proceed. * *As yet the right of Election or Ratification of the Pope continued in the Emperor.* But then the Lombards grew so great in *Italie*, and the Empire was so infested with *Saracens*; and such changes hapned in all parts of the world, as that neither for the present, the Homage of the Pope was usefull to the Emperor; nor the Protection of the Emperor available for the Pope. By this meanes the Bishop of Rome was left to play his owne game by himselfe. A thing which as it pleased him well enough; So both he, and his Successors made great Advantage by it. For being growne to that Eminence by the Emperor, and the greatnesse of that City and Place of his abode, He found himselfe the more free, the greater the tempest was, that beat upon the other: And then first,

† He set himselfe to alienate the hearts of the *Italians* from the Emperor. Next he Opposed himselfe against him. And about the yeare seven hundred and ten, Pope Constantine the first did also first of all openly confront *Philippicus* the Emperor in defence of Images. As * *Onuphrius* telles us. After him *Gregory* the second, and the third tooke up his example, and did the like by *Leo Isaurus*. By this time the Lombards began to pinch very close and to vex on all sides not *Italy* only, but

Rome too. This drives the Pope to seeke a new Patron. And very fitly he meetes with *Charles Martell* in *France*, that famous warriour against the *Saracens*.

¶ Him he implores in defence of the Church against the Lombards. This addresse seemes very advisedly taken, at least it proves very fortunate to them both.

* *Vana tunc habebatur Cleri & Populi Electio, nisi aut Imperatores, aut eorum Exarchi confirmassent. Plat. in vita Severini. 1.*

† *Quum Theophylactus Exarchus Imperatoris Italiam peteret, Milites Itali, veriti ne quid mali ejus Adventus portenderet, quod superioribus temporibus se rem magis cum Pontificibus quam cum Imperatoribus sensissent, ingressurum Romam interficere constituerant (And the Emperors owne Governor was faine to be defended from the Emperors owne souldiers by the Popes power, who had gotten interest in them against their own Master) Platina in vita Iohan. 6. Absimarus was then Emperor.*

* *Primus omnium Rom. Pontificum Imperatori Græco Philippico in os resistere palam ausus st. Onuphrius Plat. in vita Constantini 1.*

* *Platina in vita Gregor. 2. & 3.*

¶ *Vt laboranti Romæ & Ecclesie primo quoque tempore auxiliū ferret &c. Platin. 2. in vita Greg. 3.*

*Qua res semel incipit a cum Longobardi-
ci Regni excidio finita est Onuph. in Plat.
in vita Constantii primi.*

** For in short time it dissolved the King-
dome of the Lombards in Italy, which
had then stood two hundred and*

*four years, which was the Popes security; And it
brought the Crown of France into the House of Charles,
and shortly after the Westerne Empire. And now
began the Pope to be great indeed. for by the Bounty*

*† Redditus itaq; Romanis Exarchatus
est, quicquid Padum & Apenninum inter-
jacet. &c. Plat. in vita Stephan. secundi.*

*of † Pipin sonne of Charles, that which
was taken from the Lombards was
given to the Pope. So that now of a
Bishop, he became a Temporall Prince.*

*But when Charles the Great had set up the Westerne
Empire, then he resumed the Ancient and Originall
Power of the Emperor, to governe the Church, to call
Councells, to order Papall Elections. And this Power
continued in his Posterity. For this Right of the Em-
peror was in force and use in Gregory the seventh's time,*

** Imperator in Gratiā cum Gregorio re-
dit, eundemque in Pontificatu confirma-
vit, ut tum Imperatorum mos erat. Plat.
in vitā Gregor. septim.*

** Who was confirmed in the Popedome
by Henry the fourth, whom he after-
ward deposed. And it might have
continued longer, if the succeeding*

*Emperors had had abilities enough to secure, or vin-
dicate their owne Right. But the Pope keeping a
strong Councell about him, and meeting with some
Weake Princes, and they oft times distracted with
great and dangerous warres, grew stronger, till he got
the better. So this is enough to shew how the Popes*

*† Multi deinde
fuerunt Impera-
tores Hen. simili-
res, quā Iu. Ca-
sari, quos subige-
re non fuit diffi-
cile, dum domi re-
rum omnium se-
curi &c. Cal. L.
4. Instit. c. 11.
§. 13.*

*climbed up by the Emperors, till they over-topped them,
which is all I said before, and have now proved. And
this was about the yeare, 1073. (For the whole Pope-
dome of Greg. the seventh was begun and ended within
the Raigne of William the Conquerour.) Yet was it carri-
ed in succeeding times with great changes of fortune
and different success. The Emperor sometimes pluck-*

*ing from the Pope, and the † Pope from the Emperor,
winning*

winning and losing ground, as their Spirits, Abilities, Aids & Opportunities were, till at the last the Pope settled himselfe upon the Grounds laid by * Gregory the seventh, in the great power which he now uses in and over these parts of the Christiā world.

* For in a Synod at Rome about the yeare 1076. Pope Greg. the seventh established certaine briefe Conclusions, twenty seven in number, upon which stands almost all the Greatnesse of the Papacy. These Conclusions are called *Dictatus Papa*. And they are reckoned up by *Baronius* in the yeare 1076. Nu. 31, 32, &c. But whether this *Dictatorship* did now first invade the Church, I cannot certainly say. The chiefe of these Propositions follow here.

Quod solus Rom. Pontifex jure dicatur Universalis.

Quod solius Papa pedes omnes Principes deosculentur.

Quod liceat illi Imperatores Deponere.

Quod nulla Synodus absq; præcepto ejus debet Generalis vocari.

Quod nullum Capitulum, nullusque Liber Canonicus habeatur absque illius Authoritate.

Quod sententia illius à nullo debet retractari, & ipse omnium solus retractare potest.

Quod Rom. Ecclesia nunquam erravit, nec in perpetuum, Scripturâ testante, errabit.

Quod Rom. Pontifex, si Canonicè fuerit ordinatus, meritis B. Petri indubitanter efficitur sanctus.

Quod à fœlicitate Iniquorum subditos potest absolvere.

Thirdly, A.C. knowing 'tis not enough to say this, Num. 13. That the Pope is Pastour of the whole Church, labours to prove it. And first he tels us, that *Irenæus* intimates so much; but he doth not tell us where. And he is much scanted of *Ancient Proofs*, if *Irenæus* stand alone. Besides, *Irenæus* was a Bishop of the Gallicane Church, and a very unlikely man to Captivate the Liberty of that Church under the more powerfull Principality of Rome. And how can we have better evidence of his Judgement touching that Principality, then the Actions of his Life? When Pope Victor Excommunicated the Asian Churches ἀπόως † all at a blow, † *Enseb. L. 3. c. 25.* was not *Irenæus* the Chiefe man that reprehended him for it? A very unmeet and undutifull thing, sure, it had been in *Irenæus*, in deeds to taxe him of rashnesse and inconsideratenesse, whom in words A. C. would have to be acknowledged by him, The Supreme and Infallible Pastour of the Vniversall Church. But the Place of *Irenæus*, which A. C. meanes, (I thinke) is this, where he uses these words indeed, but short

† *Ad hanc Ecclesiam, propter potentio-
rem Principatitatem, necesse est unum con-
venire Ecclesiam. i. e. eos qui sunt un-
dique fideles: In qua semper ab his qui
sunt undique, conservata est ea qua est ab
Apostoli Traditio. Iren. L. 3. c. 3.*

A.C.p. 58.

of A. C's. sense of it. † To this Church (he speaks of Rome) propter potentio-rem principalitatem, for the more powerfull Principality of it, 'tis necessary that every Church, that is, the faithfull, undique, round about should have recourse. Should have recourse, so A. C. translates it. And what doth this availe him? Very great reason was there in Irenaeus his time, That upon any Difference arising in the Faith omnes undique Fideles, all the Faithfull, or, if you will, all the Churches round about, should have recourse, that is, resort to Rome, being the Imperiall City, and so a Church of more powerfull Principality, then any other at that time in those parts of the world. Well: Will this exalt Rome to be the Head of the Church Univerfall? What if the States and Policies of the world be much changed since, and this Conveniency of resorting to Rome be quite ceased? Then is not Rome devested of her more powerfull Principality? But the meaning of A. C. is, We must so have recourse to Rome, as to submit our Faith to hers: And then not onely in Irenaeus his time, but through all times reforme Our selves by her Rule: That is, all the Faithfull, not undiq, round about, but ubiq, every where, must agree with Rome in point of Faith. This he meanes, and Rome may thank him for it. But this Irenaeus saith not, nor will his words beare it, nor durst A. C. therefore construe him so, but was content to smoothe it over with this ambiguous phrase of having recourse to Rome. Yet this is a place as much stood upon by them, as any other in all Antiquity. And shou'd I grant them their owne sense, That all the faithfull everywhere must agree with Rome (which I may give, but can never grant) yet were not this saying any whit prejudiciall to us now.

For

For first here's a *powerfull Principality* ascribed to the *Church of Rome*. And that no man of learning doubts but the *Church of Rome* had within its owne *Patriarchate* and *Jurisdiction*; and that was very large, containing * all the *Provinces* in the *Diocese* of *Italy* (in the old sense of the word *Diocese*) which *Provinces* the *Lawyers* and others terme *Suburbicarias*. There were ten of them. The *three* Ilands, *Sicily*, *Corfica*, and *Sardinia*; and the other *seven* upon the firme land of *Italie*. And this (I take it) is plaine in *Ruffinus*. For he living shortly after the *Nicene Councell*, as he did, and being of *Italy*, as he was, he might very well know the *Bounds* of that *Patriarchs Jurisdiction*, as it was then practised: ^b And he sayes expresly, That according to the old *Custome*, the *Romane Patriarchs Charge* was confined within the *Limits* of the *Suburbicarian Churches*. To avoid the force of this *Testimony*, ^c *Cardinall Peron* layes load upon *Ruffinus*. For he charges him with *Passion*, *Ignorance*, and *Rashnesse*. And one peece of his *Ignorance* is, That hee hath ill translated the *Canon* of the *Councell* of *Nice*. Now be that as it may, I neither do, nor can approve his *Translation* of that *Canon*; nor can it be easily proved, that he purposely intended a *Translation*. All that I urge is, that *Ruffinus* living in that time and Place, was very like well to know and understand the *Limits* and *Bounds* of that *Patriarchate* of *Rome*, in which hee lived. Secondly heres, That it had *potentiozem*, a more *powerfull Principality* then other *Churches* had. And that the *Protestants* grant too; and that not onely because the *Romane Prelate* was *Ordine primus*, first in *Order*, and *Degree*, which some One must be, to avoid *Confusion*; [†] But also because the *Romane Sea* had wonne a great deale of *Credit*, and gained a

* Ed. Brierwood, of the Jurisdiction and Limits of the Patriarchs, in the time of the Nicene Council. Ad. Qu. I. M. S.

^b Apud Alexandriam, ut in urbe Romae vetusta consuetudo servetur, ut ille Aegypti, ut his Suburbicariarum Ecclesiarum sollicitudinem gerat. Ruffin. L. I. Eccles. Hist. c. 6. ^c Peron L. 2. of his Reply, c. 6.

[†] Quia cum Orientales & Græca Ecclesia, & Africana etiam, multis inter se Opinionum dissensionibus tumultuarentur, hæc sedatio aliis, & minus turbulenta fuerit. Calv. L. 4. Instit. c. 6. §. 16.

great

great deal of Power to it selfe in Church Affaires: Because while the Greeke, yea and the African Churches too, were turbulent, and distracted with many and dangerous Opinions, the Church of Rome all that while, and a good while after Irenæus too, was more calme, and constant to the Truth. Thirdly, here's a Necessity (say they) required, That every Church, that is, the faithfull, which are every where, agree with that Church. But what? simply with that Church, what ever it doe, or believe? No, nothing lesse. For Irenæus addes, with that Church, in quâ, in which is conserved that Tradition which was delivered by the Apostles. And God forbid but it should be necessary for all Churches, and all the faithfull to agree with that Ancient Apostolike Church in all those Things, in which it keepe to the Doctrine and Discipline delivered by the Apostles. In Irenæus his time it kept these better then any other Church, and by this in part obtained *potentiorē Principatū*, a Greater power then other Churches, but not over all other Churches. And (as they understand Irenæus) a Necessity lay upon all other Churches to agree with this: but this Necessity was laid upon them by the Then Integrity of the Christian Faith there professed, not by the Universality of the Romane Jurisdiction now challenged. And let Rome reduce it selfe to the Observation of Tradition Apostolike, to which it then held, and I will say as Irenæus did; That it will be then necessary for every Church, and for the Faithfull every where, to agree with it. Lastly, let me Observe too, That Irenæus made no doubt, but that Rome might fall away from Apostolicall Tradition, as well as other Particular Churches of great Name have done. For he does not say, *in quâ servanda semper erit*, sed *in quâ servata est*: Not, in which Church the Doctrine delivered from the Apostles shal ever be entirely kept: That had beene home indeed: But

But in which, by God's grace and mercy, it was to that time of *Irenæus* so kept and preserved. So wee have here in *Irenæus* his Iudgement, the Church of Rome then Intire, but not Infallible. And endowed with a more powerfull Principality then other Churches, but not with an Universall Dominion over all other Churches; which is the Thing in Question.

But to this place of *Irenæus A.C.* joynes a reason NUM. 14.
A.C. p. 58. of his owne. For he tels us the Bishop of Rome is *S. Peter's Succesour*, and therefore to Him we must have recourse. The Fathers I deny not, ascribe very much to *S. Peter*: But 'tis to *S. Peter* in his owne person. And among them, *Epiphanius* is as free, and as frequent in extolling *S. Peter*, as any of them: And yet did he never intend to give an Absolute Principality to Rome in *S. Peter's* right. There is a Noted Place in that Father, where his words are

these: † For the Lord himselfe made *S. Peter* the first of the Apostles, a firme Rocke, upon which the Church of God is built, and the Gates of Hell shall not prevaile against it, &c. For in him the Faith is made firme every way, who received the Key of Heaven, &c. For in him all the Questions and Subtilties of the Faith are found.

† Ipse autem Dominus constituit eum Primum Apostolorum, Petram firmam super quam Ecclesia Dei edificata est, & porta inferorum non valebunt adversus illam, &c. Juxta omnem enim modum in Ipso firmata est fides, qui accepit Clavem Cælorum, &c. In hoc enim omnes Questiones ac Subtilitates fidei inveniuntur. *Epiphani. in Ancorato. Edit. Paris. Lat. 1564. fol. 497. A. Edit. verò Græco-Latin. To. 2. p. 14.*

This is a great Place at first sight too, and deserves a Marginall Note to call young Readers eyes to view it. And it hath this Note in the Old Latine Edition at Paris, 1564. *Petri Principatus, & Præstantia, Peter's Principality, and Excellency.* This Place, as much shew as it make for the *Romane Principality*, I shall easily cleare, and yet doe no wrong, either to *S. Peter*, or the *Romane Church*. For most manifest

* π ὅτι ἐπιέχουσιν.
For there begins
the Argument of
Epiphanius.

ἡ κορυφαία τῆς ἐκκλησίας.

τὴν ἐκκλησίαν πύργον.

ἡ ἐκκλησία πάντα ἡ, &c.

* ἐν τῷ ἰω 16. &c.
S. Mat. 16. 17.

ὅς γεγενεν ὁ. Qui factus est nobis re-
vera solida Petra firmans fidem Domini.
In qua (Petra) edificata est Ecclesia
juxta omnem modum. Primo, quod con-
fessus est Christum esse Filium Dei vi-
vi, & statim audivit super hanc Petram
solida fidei edificabo Ecclesiam meam.
--Etiam de Sp. Sancto idem &c. Epi-
phan. L. 2. Heres. 59. contra Catharos.
To. 1. p. 500. Edit. Græco-Lat.

it is, That the authority of S. Peter is ^a urged here to prove the Godhead of the Holy Ghost. And then follow the Elogyes given to S. Peter, the better to set off, and make good that Authority; As that hee was ^b Princeps Apostolorum, the Prince of the Apostles, and pronounced blessed by Christ; because as God the Father revealed to him the Godhead of the Sonne, so did the Sonne the Godhead of the Holy Ghost. After this Epiphanius calls Him ^c solidam Petram, a solid Rocke, upon which the Church of God was founded, and against which the Gates of Hell should not prevale. And addes, That the Faith was rooted; and made firme in him ^d every way, in him who received the Key of Heaven. And after this, he gives the Reason of all: ^e Because in Him: (mark I pray, 'tis still in Him, as he was blessed by that Revelation from God the Father S. Matthew 16.) were found all the ^f *λεπτολογήματα* the very Niceties and exactnesse of the Christian Faith. For he professed the Godhead of the Sonne, and of the Holy Ghost; And so Omni modo every Point of Faith was rooted in Him. And this is the full meaning of that Learned Father in this passage: Now therefore Building the Church upon Saint Peter, in Epiphanius his sense, is not, as if He and his Successors were to be Monarchs over it for ever:

But it is the edifying and establishing the Church in the true Faith of Christ by the Confession which S. Peter made. And so ^f Hee expresses himselfe elsewhere most plainly: Saint Peter (saith he) who was made to us indeed a solid Rock firming the Faith of our Lord On which (Rocke) the

Church is built juxta omnem modum, every way. First that
be

he Confessed Christ to be the Sonne of the Living God, and by and by he heard: Upon this Rocke of solid Faith I will build my Church. And the same Confession he made of the Holy Ghost. Thus was S. Peter a solid Rocke upon which the Church was founded *omni modo*, every way. That is, the Faith of the Church was ^a confirmed by him in every Point. But that S. Peter was any Rocke, or Foundation of the Church, so as that he and his Successours must be relied on in all matters of Faith, and governe the Church like Princes, or Monarchs, that Epiphanius never thought of. And that he did never thinke so, I prove it thus. For beside this apparent meaning of his Context (as is here expressed) how could hee possibly thinke of a Supremacy due to S. Peter's Successour, that in most expresse termes, and that ^b twice repeated, makes S. James the brother of our Lord, and not S. Peter, succeed our Lord in the Principality of the Church. And Epiphanius was too full both of Learning, and Industrie, to speake contrary to himselfe in a Point of this moment.

^a *ὅτι τὸ ἀγίον πνεῦμα
μαρτυρεῖ ὅτι αὐτὸς ἀσ-
φαλίζει) ἡμεῖς.*
Ibid.

^b *Ille primus (speaking of S. James the
Lords Brother) Episcopalem Cathedram
capit, quum ei ante ceteros omnes suum
in terris Thronum Dominus tradidisset.*
Epiphan. L. 3. Hares. 78. To. 2. p. 1039.
Et ferè similiter. To. 1. L. 1. Hares. 29.

Next, since A.C. speeds no better with Irenæus, he will have it out of Scripture. And he still tels us, the Bishop of Rome is S. Peter's Successour. Well. Suppose that. What then? What? Why then he succeeded in all S. Peter's Prerogatives which are Ordinary, and belonged to him as a Bishop, though not in the Extraordinary, which belonged to him as an Apostle. For that's it which you all say, ^dbut no man proves. If this be so, yet then I must tell A. C. S. Peter in his Ordinary Power was never made Pastour of the whole Church: Nay in his Extraordinary, he had no ^emore powerfull Principality then the other Apostles had.

NUM. 15.
A.C. p. 58.

^c Bellar. L. 1. de
Re. Pont. c. 9. S.
Respondeo Pon-
tificatum.

^d §. 25. Num. 10.

^e Bellar. Ibid.

* The Fathers gave three Prerogatives to S. Peter. Of Authority. Of Primacy. And of Principality. But not of Supremacy of Power. Raynold. cont. Hart. c. 5. Divis. 3. And he proves it at large.

^b S. Mat. 16. 18.
^c S. Mat. 18. 18.
S. Ioh. 20. 22.

^d Si hoc Petro tantum dictum est, non facit hoc Ecclesia, &c.
S. Aug. Tract. 50. in S. Ioh.

NUM. 16.
A. C. p. 58.
^e S. Luk. 22. 32.

^f Deum dare, ut in fide perseveretur. S. Prosper. L. 1. de Vocat. Gent. c. 24.

^g Rogavi ut non deficeret, &c. Et certe juxta vos in Apostoli erat positum potestate si voluisset, ut non deficeret fides ejus, &c. S. Hieron. L. 2. adversus Pelagianos.
^h Aliquid speciale. Bellar. L. 4. de Rom. Pont. c. 3. S. Secundo, quia sine.

A^a Primacy of Order was never denied Him by the Protestants: And an Univerfall Supremacy of Power was never granted him by the Primitive Christians. Yea but Christ promised the keys to S. Peter, ^b S. Mat. 16. True, but so did he to all the rest of the Apostles, ^c S. Mat. 18. and S. Ioh. 20. And to their Successours, as much as to His. So 'tis Tibi, & Illis, not Tibi, non Illis. I give the Keyes to thee and them, not to thee to exclude them. Vnlesse any man will thinke Heaven Gates so easie, that they might open and shut them without the Keyes. And S. Augustine is plaine: If this were said onely to S. Peter, then the Church hath no power to doe it; which God forbid! The Keyes therefore were given to S. Peter, and the rest in a Figure of the Church, to whose power, and for whose use They were given. But there's not one Key in all that Bunch, that can let in S. Peter's Successour, to a more powerfull Principality univerrall the the Successours of the other Apostles had.

Yea but Christ prayed, That S. Peter's Faith might not faile. ^e S. Luke 22. That's true. And in that sense, that Christ prayed, S. Peter's Faith faile'd not; That is, in Application to his person for his Perseverance in the Faith, as ^f S. Prosper applies it. Which Perseverance yet he must owe and acknowledge to the grace of Christ's Prayer for him, not to the power and ability of his owne

Free-Will, as ^g S. Ierome tels us. ^h Bellarmine likes not this: Because (saith he) Christ here obtained some speciall Priviledge for S. Peter, whereas Perseverance in Grace is a Gift common to all the Elect. And he is so farre right.

And the Speciall Grace which this Prayer of Christ obtained for S. Peter was, That he should not fall into

a *finall Apostacy*; no not when Sathan had sifted him to the branne, that he fell most horribly even into a *threefold Denyall* of his Master, and that with a Curse. And to recover this, and Persevere, was *aliquid speciale* I trow, if any thing ever were. But this will not down with Bellarmine. No, The ^a *Aliquid speciale*, the speciall Thing here obtained was (saith he) That neither S. Peter himselfe, nor any other that should sit in his Seat should ever teach any thing contrary to the true Faith. That S. Peter after his recovery should preach nothing either as *Apostle* or *Bishop* contrary to the Faith, will easily be granted him; But that none of his Successors should doe it, but be all *Infallible*, that certainly never came within the Compasse of *Rogavi pro te Petre*, I have prayed for thee Peter. And Bellarmine's Proove of this is his just Confutation. For he prooves this Exposition of that Text only by the Testimony of seven Popes in their owne Cause. And then takes a leape to Theophylact, who sayes nothing to the purpose. So that upon the matter Bellarmine confesses there is not one Father of the Church disinterested in the Cause, that understands this Text as Bellarmine doth, till you come downe to Theophylact. So the Popes Infallibility appeared to no body but the Popes themselves, for above a Thousand yeares after Christ. For so long it was before * Theophylact lived. And the spite of it is, Theophylact could not see it neither. For the most that Bellarmine makes him say, is but this: † Because I account thee as chiefe of my Disciples, confirme the rest; for this becomes Thee, which art to be a Rock and Foundation of the Church after me. For this is Personall too, and of S. Peter, and that as he was an Apostle. For otherwise then as an Apostle, he was not a Rock or Foundation of the Church, no not in a Secondary sense. The speciall priviledge therefore which Christ prayed for, was personall to S. Peter, and

^a Ut nec ipse ut Pontifex doceret unquam aliquid contra fidem, sive ut in Sede ejus inveniretur qui doceret. Bellar. L. 4. de Rom. Pont. c. 3. S. Alterum Privilegium est.

* Theophylactus floruit circa An. Dom. 1072.
† Quia te habeo Principem, Discipulorum, confirma ceteros. Hoc enim docet Te qui post me Ecclesia Petra es & Fundamentum. Bellar. L. 4. De Rom. Pont. c. 3. S. Præter hos. Ex Theophyl. in 21. S. Luca

† *Impetravit.*
&c. ibid. S. Est
igitur tertia.

* *Ex quibus pri-*
vilegiis primum
fortasse non ma-
navit ad posteros,
at secundum sine
dubio manavit ad
Posteros sive Suc-
cessores. Bellar.
Ibid. S. Alterum
Privilegium.

† *Bellar. L. 4.*
de Reg. Pont. c. 8.

S. Iohn. 11. 42.

* *Donum hoc lo-*
co Petro impe-
tratum, etiam ad
Sucessores per-
tinet. Bel. L. 4. de
Rom. Pont. c. 3.
S. Quarto, Do-
num hoc,

NUM. 17.

is that which before I mentioned. And Bellarmine himselfe sayes, That Christ † obtained by this Prayer two Priviledges, especiall ones for S. Peter. The one, That he should never quite fall from the true Faith, how strongly soever he were tempted. The other, That there should never be found any sitting in his Seate, that should teach against it. Now for the first of these, * Bellarmine doubts it did not flow over to his Successors. Why then 'tis true, which I here say, That this was Personall to S. Peter. But the second he sayes, Out of all doubt passed over to his Successors. Nay, that's not out of all doubt neither. First, because many Learned men have challenged many Popes for teaching Heresy; and that's against the true Faith. And that which so many Learned Men have affirmed, is not out of all doubt. Or if it be, why does Bellarmine take so much paines to confute and disprove them, as † he doth. Secondly, because Christ obtained of his Father every thing that he prayed for, if he prayed for it absolutely, and not under a Condition: *Father I know thou hearest me alwayes* S. Iohn 11. Now Christ here prayed absolutely for S. Peter; Therefore whatsoever he asked for him was granted. Therefore if Christ intended his Successors as well as himselfe, his Prayer was granted for his Successors as well as for himselfe. But then, if Bellarmine will tell us absolutely, as he doth, * That the whole Gift obtained by this Prayer for S. Peter did belong to his Successors; and then by and by after breake this Gift into two parts, and call the first part into doubt, whether it belongs to his Successors or no, he cannot say the second part is out of all doubt. For if there be reason of doubting the one, there's as much reason of doubting the other, since they stand both on the same foot, The Validity of Christ's Prayer for Saint Peter.

Yea, but Christ charged S. Peter to governe, and feede
 bis

his whole flocke. *S. Iohn. 21.* Nay soft. 'Tis but his *Sheepe* *S. Iohn 21. 15.* and his *Lambes*; and that every *Apostle*, and every *Apostles Successor* hath charge to doe. * *S. Matth. 28.* But over the whole Flocke I find no one *Apostle* or *Successor* set. And 'tis a poore shift to say, as *A. C.* doth, That the *Bishop of Rome* is set over the whole Flocke, because both over *Lambes*, and *Sheep*, For in every flock that is not of barren Weathers, there are *Lambes* and *Sheepe*, that is, † weaker and stronger Christians; not *People* and *Pastors*, *Subjects* and *Governours*, as *A. C.* expounds it to bring the *Necks of Princes* under *Romane Pride*. And if *Kings* bee meant, yet then the command is *Pasce*, feed them; But *Deponere*, or *Ocidere*, to depose, or kill them; is not *Pascere* in any sense; *Lanii id est, non Pastoris*, that's the *Butchers*, not the *Shepherds* part. If a *Sheep* go astray never so far, 'tis not the *Shepherds* part, to kill him; at least if he doe, *non pascit, dum occidit*, he doth not certainly feede, while he killes.

And for the Close, That the *Bishop of Rome* shall never refuse to feed and governe the whole flock in such sort, as that neither particular *Man*, nor *Church* shall have just Cause under pretence of *Reformation in Manners* or *Faith* to make a *Separation* from the whole Church. By *A. C.*'s favour, this is meere begging of the Question. He sayes, the *Pope* shall ever governe the *Whole Church*, so as that there shall be no just Cause given of a *Separation*. And that is the very Thing, which the *Protestants* charge upon him; Namely that he hath governed, if not the *Whole*, yet so much of the Church as he hath beene able to bring under his Power, so as that he hath given too just Cause of the present continued separation. And

* *Mat. 28. 29. & S. Mat. 10. 17.* The same power and charge is given to them all. *A. C. p. 58.*

† And this seemes to me to allude to that of *S. Paul*, *1 Corinth 3. 2.* and *Heb. 5. 12.* Some are fed with milke, and some with stronger meat. The *Lambes* with milke, and the *Sheepe* with stronger meate. But here *A. C.* followes *Pope Hildebrand* close, who in the Case of the *Emperor* then, asked this Question: *Quando Christus Ecclesiam suam Petro commisit, & dixit, Pasce Oves meas, exceptisne Reges?* *Plat. in vita Greg. 7.* And certainly *Kings* are not exempted from being fed by the Church: But from being spoyled of their Kingdomes by any *Church-men*, that they are.

NUM. 18. *A. C. p. 58.*

as the Corruptions in the Doctrine of Faith, in the Church of Rome were the Cause of the first Separation; so are they at this present day the Cause why the separation continues. And further, I for my part, am cleare of Opinion, that the *Errours* in the *Doctrine of Faith*, which are charged upon the whole Church, at least so much of the whole, as in these parts of *Europe* hath beene kept under the *Romane Iurisdiction*, have had their *Originall* and *Continuance* from this, that so much of the *Vniversall Church* (which indeed they account *All*) hath forgotten her owne Liberty, and submitted to the *Romane Church* and *Bishop*; and so is in a manner forced to embrace all the *Corruptions*, which the *Particular Church of Rome* hath contracted upon it self. And being now not able to free her selfe from the *Romane Iurisdiction*, is made to continue also in all her *Corruptions*. And for the *Protestants*, they have made no separation from the *Generall Church* properly so called (for therein *A. C.* said well, the *Popes Administration* can give no Cause to separate from that) but their Separation is only from the *Church of Rome*, and such other *Churches*, as by adhering to her, have hazarded themselves, and do now miscall themselves, the *Whole Catholike Church*. Nay even here the *Protestants* have not left the *Church of Rome* in her *Essence*, but in her *Errours*; not in the Things which *Constitute* a Church, but only in such *Abuses* and *Corruptions*, as work toward the *Dissolution* of a Church.

A. C. p. 58.

F. I also asked, who ought to judge in this Case? The B. said a *Generall Councell*.

§. 26.
NUM. 1.

B. And surely, What greater or surer Iudgement you can have, where sense of Scripture is doubted, then a *Generall Councell*, I doe not see: Nor doe you doubt

doubt. And A. C. grants it to be a most Com-^{A.C.p.59.}petent Iudge of all Controversies of Faith, so that all Pastors be gathered together, and in the Name of Christ, and pray unanimously for the promised assistance of the Holy Ghost, and make great and diligent search and examination of the Scriptures, and other Grounds of Faith, And then Decree what is to bee held for Divine Truth. For then (saith he) 'tis Firme, and Infallible, or els there is nothing firm upon earth. As faire as this Passage seems, and as freely as I have granted, that a Generall Councell is the best Judge on earth, where the sense of Scripture is doubted; yet even in this passage there are some things Considerable. As first, when shall the Church hope for such a Generall Councell, in which all Pastors shall be gathered together? there was never any such Generall Councell yet, nor doe I believe such can be had. So that's supposed in vaine; and you might have learn'd this of *Bel-
(saith he) If all these Pastors pray unanim-
ously for the promised Assistance of the Holy Ghost. Why, but if all Pastors cannot meet together, all cannot pray together, nor all search the Scriptures together, nor all upon that Search Decree together. So that is supposed in vaine too. Yea but Thirdly, If all that meet doe pray unanimously. What then? All that meet are not simply All. Nor doth the Holy Ghost come, and give his Assistance upon every Prayer, that is made unanimously, though by very many Prelates or other Faithfull People met together, unlesse all other Requisites as well as Vnanimity, to make their prayer to bee heard and granted, bee observed by them; So that an Vnanimous Prayer is not adequately supposed, and therefore Concludes not. But lastly how far a Generall
Cc Councell

* Si omnes, nullum fuit hactenus Concilium Generale, neque etiam videtur deinceps futurum. Bel. 1. de Conc. c. 17. §. 1.

† S. 33. Confid. 1.

And this was thought a sufficient Judge too, when Christians were as humble as learned. I am sure Optatus thought so. *Quaerendi sunt Iudices. Si Christiani de utraque parte dari non possunt, quia studiis veritas impeditur, De foris quaerendus est Index. Si Paganus, non potest nosse Christiana Secreta. Si Iudæus, inimicus est Christiani Baptismatis. Ergo in terris de hac re nullum poterit reperiri Iudiciū. De Cælo quaerendus est Index. Sed ut quid pulsamus ad Cælum, quum habemus hic in Evangelio? Testamentum (inquam, quia hoc loco recte possunt terrena cælestibus comparari) tale est, quod quivis hominum habens numerosos filios, his quamdiu pater præsens est, ipse imperat singulis; non est adhuc necessarium Testamentū. Sic & Christus, quamdiu præsens in terris fuit, (quamvis nec modo desit) pro tempore quicquid necessarium erat, Apostolis Imperavit. Sed quomodo terrenus Pater dum se in confinio senserit mortis, timens ne post mortem suam, rupta pace litigent fratres, adhibitis Testibus Voluntatem suam de Pectore morituro, transfert in Tabulas diu duraturas. Et si fuerit inter fratres contentio nata, non itur ad Tumulum, sed queritur Testamentū; & qui Tumulo quiescit, tacitus de Tabulis loquitur. Vivus, cuius est Testamentū, in cælo est. Ergo Voluntas ejus, velut in Testamento, sic in Evangelio inquiratur. Opt. l. 5. adv. Parm.*

This pregnant Place of Optatus, (*That the Scripture is the Judge of Divine Truth, when ever it is questioned,*) though Baldwin dare not deny, yet he would faine slide both by it, and by a paralell place as full in S. Aug. in Psal. 21. Expositione 2^a. with this shift that S. Augustine in another place had rather use the Testimony of Tradition, that is the Testimony *Nuncupativi potius quam Scripti Testamenti*, of the Nuncupative, rather than the *Written Will of Christ*. Baldwin in Optat. l. 5. But this is a meere shift. First, because it is *Petitio principii* the meere begging of the Question. For we deny any Testament of Christ, but that which is written. And A. C. cannot shew it in any one Father of the Church, that Christ ever left behind him a *Nuncupative obligatory Will*. Secondly, because nothing is more plaine in these two Fathers Optatus and S. Augustine, then that both of them appeale to the *Written Will*, and make that the Judge without any Exception, when a matter of Faith comes in Question. In Optat. the words are *Habemus in Evangelio*, we have it in the Gospel. And in *Evangelio inquiratur*, Let it be inquired in the Gospel: And Christ put it in *tabulas diu duraturas* into Written and lasting Instruments. In S. Augustine the words are: *Our Father did not dye intestate; &c. And Tabula aperiantur*, Let his Will, his written Instruments be opened. And *Legantur Verba mortui* let the words of him that dyed, be read. And againe *Aperi, Legamus*, Open the Will, and let us reade. And *Legamus, quid litigamus?* Why do we strive? Let's read the Will. And againe, *Aperi Testamentum, lege*, Open the Will, read. All which Passages are most expresse and full for his *Written Will*, and not for any *Nuncupative Will*, as Baldwin would put upon us. And Hart who takes the same way with Baldwin is not able to make it out, as appeares by. D. Reynolds in his Conference with Hart. c. 8. divis. 1. p. 396. &c.

Councell, if all A.Cs. Conditions bee observed, is firm, and Infalible, that shall be more fully discussed at taster. In the meane time, these two words *Firme*, and *Infalible* are ill put together as Synonima's. For there are some things most *Infalible* in themselves, which yet could never get to be made *firm* among men. And there are many things made *firm* by Law, both in Churches & Kingdomes, which yet are not *Infalible* in themselves. So to draw all together; to settle Controversies in the Church, there is a *Visible Judge* and *Infalible*, but not living. And that is the * Scripture pronouncing by the Church. And there

there is a visible and a Living Iudge, but not Infallible; And that is a Generall Councell, lawfully called, and so proceeding. But I know no formall Confirmation of it needfull (though A. C. require it, * but onely that after it is ended, the Whole Church admit it, bee it never so tacitely.

* §. 28. N. 1. And so plainly S. Augustine speaking of S. Cyriacs Errour about Rebaptization &c. sayes. *Illis temporibus antequam Plenarii Concilii sententia quid in hac re sequendum esset, et ut ius Ecclesie Consensio confirmasset, Visum est ei cum &c. L. 1. de Bapt. cont. Donatist. c. 18.* So, here is first *Sententia Concilii*: And then the Confirmation of it is *totius Ecclesie Consensio*, the Consent of the whole Church yeelding unto it. And so Gerson. *Concurrente Universali totius Ecclesie consensu, &c. In Declaratione Veritatum qua credenda sunt. &c. §. 4.* For this, that the Pope must confirme it, or else the Generall Councell is invalid, is one of the *Romane Novelities*. For this cannot be shewed in any Antiquity void of just Exception. The truth is, the Pope as other Patriarchs and great Bishops used to doe, did give his assent to such Councils as he approved. But that is no Corroboration of the Councell, as if it were invalid without it: but a Declaration of his consenting with the rest. §. 33. *Consid. 4. Nu. 6.*

In the next Place, A. C. interposes new matter NUM. 2. quite out of the Conference. And first in case of Distractions, and Disunion in the Church, he would know, what is to be done to Re-unite, when a Generall Councell (which is acknowledged a fit Iudge) cannot be had by reason of manifold impediments: Or if being called, will not bee of one minde? Hath Christ our Lord (saith hee) in this Case provided no Rule, no Iudge Infallibly to determine Controversies, and to procure Vnitie, and Certainty of Beliefe? Indeed the Protestants admit no Infallible Meanes, Rule, or Iudge, but onely Scripture, which every man may interpret, as hee pleases, and so all shall bee uncertaine. Truly, I must confesse, there are many Impediments to hinder the Calling of a Generall Councell. You know in the Auncient Church there was hinderance enough, and what hurt it wrought. And afterward though it were long first, there was provision made

† *Christianitas in diversas Hareses scissa est, quia non erat licentia Episcopis in unum convenire, persecutione saviente usque ad tempora Constantini &c. Isidor. prafat. in Concil. Edit. Venetiis. 1585.*

† *Frequens Generalium Conciliorum celebratio est principua cultura Agri Dominici. &c. Et illorum neglectus, Errores, Hæreses, & Schismata disseminat. Hæc præteritorum temporum recordatio & presentium consideratio ante oculos nostros ponunt. Itaque sancimus, ut amodò Concilia Generalia celebrentur; ita quod Primum à fine hujus Concilii in quinquennium immediatè sequens, Secundum verò à fine illius in septennium, & deinceps de decennio in decennium perpetuò celebrentur &c. Concil. Constan. Sess. 39. Et apud Gerlon. Tom. 1. p. 230. Et Pet. de Aliaco Card. Cambracensis libellum obtulit in Concil. Constant. de Reformatione Ecclesie contra Opinionem eorum qui putarunt Concilia Generalia minus necessaria esse, quia Omnia benè a Patribus nostris ordinata sunt. &c. In fascic. Rerum expetendarum. fol. 28. Et Schismatibus debet Ecclesia citò per Concilia Generalia provideri, ut in Primitiva Ecclesia docuerunt Apostoli. Ut Act. 6. & Act. 15. Ibid fol. 204. A.*

* *In Concil. Ariminensi multis paucorum fraude deceptis &c. S. Aug. L. 3. cont. Maximinum c. 14.*

for † frequent calling of Councils, and yet no Age since saw them called according to that Provision in every Circumstance; therefore Impediments there were enough, or else some declined them wilfully, though there were no Impediments. Nor will I deny, but that when they were called, there were as many * Practices to disturbe or pervert the Councils. And these

Practices were able to keepe many Councils from being all of one minde. But if being called, they will not be of one minde, I cannot helpe that; Though that very not agreeing is a shrewd signe, that the other Spirit hath a partie there against the Holy Ghost.

NUM. 3.]

Now A. C. would know, what is to be done for Re-uniting of a Church divided in Doctrine of the Faith, when this Remedy by a Generall Councell cannot be had; Sure Christ our Lord (saith he) hath provided some Rule, some Iudge in such and such like Cases to procure unity and certainty of beliefe. I believe so too; for he hath left an Infallible Rule the Scripture. And that by the manifest Places in it (which need no Dispute, no

Externall Iudg) is able to settle Vnity and Certainty of Beliefe in Necessaries to Salvation; And in Non necessariis, in and about things not

* *Non per difficiles nos Deus ad Beatam vitam Questiones vocat, &c. In absoluto nobis & facili est eternitas; Iesum suscitatum à mortuis per Deum Credere, & Ipsum esse Dominum confiteri, &c. S. Hilar. L. 10. de Trin. ad finem.*

not necessarie, there ought not to bee a Contention to a Separation.

And therefore A.C. does not well, to make that a Crime, that the Protestants admit no Infallible Rule, but the Scripture onely: Or as he (I doubt not without some scorne) termes it, beside onely Scripture. For what need is there of another, since this is most Infallible; and the same which the Ancient Church of Christ admitted. And if it were sufficient for the Ancient Church to guide them, and direct their Councils, why should it be now held insufficient for us, at least, till a free Generall Councell may bee had? And it hath both the Conditions which Bellarmine requires to a Rule. Namely, that it be Certaine, and that it bee Knowne; For if it bee not certaine, it is no Rule, and if it be not knowne, 'tis no Rule to us. Now the Romanists dare not

* Cyprianus & Collega ipsius credentes Hæreticos & Schismaticos Baptismum non habere, sine Baptismo receptis, &c. iis tamen communicare quam separari ab Unitate maluerunt. S. Aug L.2. de Baptis. cont. Donatist. c. 6. Et hi non contaminabant Cyprianum. Ibid. sine.

Num. 4.

^b Recensuit cuncta sanctis Scripturis consona. Euseb. L. 5. Hist. c. 20. De Irenæo.

Regula Principalis de quâ Paracletus agnitus. Tert. de Monogam. c. 2. And this is true, though the Authour spoke it, when he was Lapsed.

Ipsas Scripturas apprimè tenens. S. Hieron. ad Marcelinum adversus Montanum. To. 2. Hoc quia de Scripturis non habet auctoritatem, eadem facilitate contemnitur, quâ probatur. S. Hieron. in S. Matth. 23.

Manifestus est fidei lapsus, & liquidum superbia vitium, vel respicere aliquid eorum quæ Scriptura habet, vel inducere quicquam quod scriptum non est. S. Basil. Serm. de Fide. To. 2. p. 154. Edit. Basilea. 1565.

Contra insurgentes Hæreses sepe pugnavi Agraphis, verum non alienis à piâ secundum Scripturam sententiâ. Ibid. p. 153.

And before Basil, Tertul. Adoro Scripturæ plenitudinem, &c. si non est scriptum, timeat Hermogenes, Vt illud adicientibus vel detrahentibus destinatum. Tertul. advers. Hermog. c. 22.

And Paulinus plainly calls it Regulam Directionis. Epist. 23.

De hac Regulâ tria observanda sunt. 1. Regula est, sed à tempore quo scripta. 2. Regula est, sed per Ecclesiam applicanda, non per privatum Spiritum. 3. Regula est, & mensurat omnia quæ continet: continet autem omnia necessaria ad salutem vel mediâtè vel immediâtè, Et hoc tertium habet Biel. in 3. D. 25. q. unicâ. Conclus. 4. M. And this is all we say. Hook. L. 5. Eccles. Pol. §. 22.

^c Regula Catholica fidei debet esse certa & nota. Si certa non sit, non erit Regula. Si nota non sit, non erit Regula nobis. Bellar. L. 1. de Verbo Dei. c. 2. §. 5. Sed nihil est vel certius vel notius sacrâ Scripturâ. Bellar. ibid. §. 6. Therefore the Holy Scripture is the Rule of Catholike Faith, both in it selfe, and to us also; For in things simply Necessary to Salvation, it is abundantly knowne and manifest, as §. 16. Nu. 5.

^d Convenit inter nos & omnes omnino Hæreticos, Verbum Dei esse Regulam fidei, ex quâ de Dogmatibus judican-

dum sit. Bellarm. Prefat. To. 1. fine. And although there perhaps he includes *Traditions*, yet that was never proved yet. Neither indeed can he include *Traditions*. For he speaks of that Word of God, upon which all Hereticks consent: But concerning *Traditions*, they all consent not: That they are a Rule of Faith. Therefore he speaks not of them.

deny, but this Rule is *Certaine*; and that it is sufficiently *Knowne* in the *manifest Places* of it, and such as are *necessarie* to *Salvation*,

none of the *Ancients* did ever deny; so there's an *Infallible Rule*.

NUM. 5.

Nor need there be such feare of a *Private Spirit* in these *manifest* things, which being but read, or heard teach themselves. Indeed you *Romanists* had need of some other *Iudge*, and he a propitious one, to crush the *Pope's* more powerfull *Principality* out of *Pasce oves*, feed my sheepe. And yet this must be the meaning (if you will have it) whether *Gideon's* fleece bee wet, or dry, *Judg. 6.* that is, whether there be dew enough in the *Text*, to water that sense or no. But I pray, when God hath left his Church this *Infallible Rule*, what warrant have you to seeke another? You have shewed us none yet, what e're you thinke you have. And I hope *A.C.* cannot thinke, it followes, that Christ our Lord hath provided no *Rule* to determine necessary *Controversies*, because hee hath not provided the *Rule*, which he would have.

Judg. 6.

NUM. 6.

* For so he affirms. p. 58.

Besides, let there be such a living *Iudge*, as *A.C.* would have, and let the * *Pope* be he, yet that is not sufficient against the malice of the *Divell*, and *impious men*, to keepe the Church at all Times from *Renting*, even in the *Doctrine* of *Faith*; or to soder the *Rents* which are made. For *Oportet esse Hareses*, 1. *Cor. 11.* *Heresies* there will be, and *Heresies* properly there cannot be, but in *Doctrine* of the *Faith*. And what, will *A.C.* in this Case do? Will he send Christ our Lord to provide another *Rule* then the Decision of the *Bishop* of *Rome*, because he can neither make *Unity*, nor *Certainty* of *Beliefe*.

1. Cor. 11. 19.

Beliefe. And (as 'tis most apparent) he cannot doe it *de facto*; so neither hath he power from Christ over the Whole Church to doe it, nay out of all doubt, 'tis not the least reason, why *de facto* he hath so little successe, because *de iure* he hath no power given. But since *A. C.* requires another Iudge besides the Scripture, and in Cases, when either the time is so difficult, that a *Generall Councell* cannot be called; or the *Councell* so set, that they will not agree; Let's see, how he proves it.

'Tis thus; every earthly kingdome (saith he) when matters cannot be composed by a *Parliament* (which cannot be called upon all Occasions, why doth he not adde here, And which being called, will not alwaies be of one minde, as he did adde it in Case of the *Councell*) hath, besides the *Law-Bookes*, some living *Magistrates* and *Judges*, and above all, one visible *King*, the Highest Iudge, who hath Authority sufficient to end all *Controversies*, and settle *Unity* in all *Temporall Affaires*. And shall we thinke that Christ the wisest King hath provided in his kingdome the Church onely the *Law-bookes* of the Holy Scripture, and no living visible Iudges, and above all, one Chiefe, so assisted by his Spirit, as may suffice to end all *Controversies* for *Vnity* and *Certainty* of Faith; which can never be, if every man may interpret Holy Scripture, the *Law-Bookes*, as he list? This is a very plausible Argument with the Many. But the foundation of it is but a † *Similitude*, and if the *Similitude* hold not in the maine, the Argument's nothing. And so I doubt, it will proove here. I'll observe Particulars, as they lie in order.

Num. 7.
A.C.p.60.

† *Qua subtilissimè de hoc disputari possunt, ita ut non similitudinibus qua plerunque fallunt, sed rebus ipsis satisfiat, &c. S. Aug. L. de Quant. Anima. c. 32.* Whereupon the *Logicians* tell us rightly, that this is a Fallacy, unlesse it be taken *reduplicativè. i. e. de similibus qua similia sunt.* And hence *Arist.* himselfe 2. *Top. Loc. 32.* sayes, πάλιν ἐπὶ τῶν ὁμοίων, εἰ ὁμοίως εἴη. *Rursum in Similibus, si similiter se habent.*

And first, he will have the whole *Militant Church* Num. 8.
(for

(for of that we speake) a *Kingdome*. But this is not certaine; For they are *no meane ones*, which thinke our *Saviour Christ* left the Church Militant in the Hands of the *Apostles*, and their *Succeßours*, in an *Aristocraticall*, or rather a *Mixt Government*, and

that the Church is not *Monarchicall* otherwise then the *Triumphant*, and *Militant* make one Body under *Christ the Head*. And in this sense indeed, and in this onely, the Church is a most absolute *Kingdome*. And the very Expressing of this sense is a full Answer to all the Places of Scripture, and other Arguments brought by ^b Bellarmine, to prove that the Church is a *Monarchie*. But the Church being as large as the world, *Christ* thought it fitter to governe it *Aristocratically*, by *Diverse*, rather then by *One Vice-Roy*. And I believe this is true. For all the time of the first *three hundred yeares*, and somewhat better, it was governed *Aristocratically*, if we will impartially consider, how the *Bishops* of those times, carried the whole Businesse of admitting any *new consecrated Bishops* or others to,

or rejecting them from their *Communion*. For I have carefully Examined this for the first *sixe hundred yeares*, even to, and within the time of *S. Gregory the great*. 'Who in the beginning of the *seventh hundred* yeare sent such Letters to *Augustine* then *Archbishop* of *Canterburie*, and to ^d *Quirinus*, and other *Bishops* in *Ireland*; And I finde, That the *Literæ Communicatoria* which

^a When *Gerson* writ his Tract *De Aufferibilitate Papa*, sure hee thought the Church might continue in a very good Being, without a *Monarchicall Head*: Therefore, in his Iudgement, the Church is not by any Command or Institution of *Christ*, *Monarchicall*. *Gerson. par. 1. pag. 154.*

When *S. Hieron.* wrote thus: (*Ubi-cunque fuerit Episcopus, sive Roma, sive Eugubii, sive Constantinopoli, sive Rhe-gii, sive Alexandria, sive Tanis; ejus-dem meriti, ejusdem est & Sacerdotii.* *S. Hieron. Epist. ad Evagrium*) doubtlesse he thought not of the *Romane Bishops Monarchy*. For what Bishop is of the same Merit, or of the same Degree in the Priesthood with the Pope, as things are now carried at Rome? *Affirmamus etiam, Patribus & Græcis & Latinis, ignotas esse voces de Petro aut Papa Monarchia & Monarchia. Nam quod in superioribus observabamus reperiri eas dictiones positas pro Episcopo, & Episcopatu, nihil hoc ad rem facit.* Ita, *Casaub. Exercitatione 15. ad Annales Eccles. Baron. S. 12. p. 378. & S. 11 p. 360. disertè asserit & probat Ecclesia Regimen Aristocraticum fuisse.*

^b Bellar. *L. 2. de Concil. c. 16. §. 1, 2, 3.*

^c *S. Greg. L. 9. Epist. 58. & L. 12. Epist. 15.*

^d *S. Greg. L. 9. Epist. 61.*

which certified from one Great *Patriarch* to another, who were fit or unfit to be admitted to their *Communion*, if they upon any Occasion repaired to their *Seas*, were sent mutually. And as freely, and in the same manner from *Rome* to the other *Patriarchs*, as from them to it. Out of which, I thinke, this will follow most directy, That the Church-Government then was *Aristocraticall*. For had the *Bishop of Rome* been then accounted *Sole Monarch* of the Church, and beene put into the *Definition* of the Church (as he is now by ^a *Bellarmino*) all these *Communicatorie Letters* should have beene directed from him to the rest, as whose admittance ought to be a Rule for all to Communicate; but not from others to him, or at least not in that even, equall, and *Brotherly* way, as now they appeare to be written. For it is no way probable, that the *Bishops of Rome*, which even then sought their owne Greatnesse too much, would have submitted to the other *Patriarchs* voluntarily, had not the very Course of the Church put it upon them.

Besides, this is a great and undoubted Rule, given by ^b *Optatus*, That wheresoever there is a Church, there the Church is in the *Common-wealth*, not the *Common-wealth* in the Church. And so also the Church was in the *Romane Empire*. Now from this Ground I argue thus: If the Church be within the Empire or other Kingdome, 'tis impossible the Government of the Church should be *Monarchicall*. For no *Emperour* or *King* will indure another *King* within his Dominion that shall bee greater then himselfe, since the very induring it, makes him that indures it, upon the matter, no *Monarch*. Nor will it disturb this Argument: That two Great *Kings* in *France* and *Spaine* permit this. For he that is not blinde, may see, if hee will, of what little value

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the

^a Bellar. L. 3. de
Eccles. c. 2. S.
Nostra autem,

NUM. 9.
^b Non animi Res
publica est in Ec-
clesia: sed Eccle-
sia in Republica:
i. e. in Imperio
Romano. Optat.
L. 3.

^a Conc. Antioch.
c. 9. p. 507.

^b Conc. Nic. 1. c.
3. & Antioch.
c. 12.

^c Conc. Nic. 1. c.
4. & Antioch.
can. 9.

^d Conc. Antioch.
c. 14.

^e Sed preponitur
Scriptura. S. Au-
gust. L. 2. de
Bapt. cont. Do-
nat. c. 3.

^f Nam cum Sta-
tutum sit omni-
bus nobis, & c. &
singulis Pastori-
bus portio gre-
gis & c. S. Cypr.
L. 1. Ep. 3.

^g Bellar. L. 1. de
Ro. Pont. c. 8. &
L. 2. de Concil.
c. 16.

^h Bellar. L. 1. de
Ro. Pont. c. 7.

A. C. p. 64, 65.

NUM. 10.

the Pope's power is in those Kingdomes, farther then to serve their owne turnes of Him, which They do to their great advantage. Nay farther, the Ancient Canons and Fathers of the Church seem to me plaine for this: For the ^a Councell of Antioch submits Ecclesiasticall Causes to the Bishops. And what was done amisse by a Bishop, was corrigible by a ^b Synod of Bishops, but this with the ^c Metropolitane. And in Case these did not agree, the ^d Metropolitane might call in other Bishops out of the neighbouring Provinces. And if Things settled not this way, a Generall Councell (^e under the Scripture, and directed by it) was the Highest Remedy. And ^f S. Cyprian even to Pope Cornelius himselfe sayes plainly: That to every Bishop is ascribed a portion of the flocke for him to governe. And so not all committed to One. In all this the Government of the Church seemes plainly Aristocraticall. And if all other Arguments faile, wee have one left from Bellarmine, who opposes it as much as any, & twice for failing. And yet, where hee goes to Exclude Secular Princes from Church-Government, ^h all his Quotations, and all his Prooves run upon this Head, to shew, That the Governement of the Church was ever in the Bishops. What sayes A. C. now to the Confession of this great Adversarie, and in this great Point, extorted from him by force of Truth? Now if this bee true, then the whole foundation of this Argument is gone. The Church Militant is no Kingdome; and therefore not to be Compared, or Iudged by One. The Resemblance will not hold.

Next, suppose it a Kingdome: yet the Church Militant remaining one, is spread in many Earthly Kingdomes; and cannot well bee ordered like any one

one particular ^a Kingdome. And therefore, though in one particular Kingdom there be many *Visible Iudges*, and one *Supreme*: yet it followes not, That in the *Univerfall Militant Church* there must be one *Supreme*. For how will he enter to Execute his Office, if the *Kings* of those *Kingdomes* will not give leave?

^a *Licet sit Expediens quod uni Populo partiali fidei praestit unus Episcopus; non expedit tamen quod toti populo fidei praestit unus solus. Tum quia omnia Negotia unius populi partialis potest sustinere unus solus; Nullus autem unus potest sustinere omnia Negotia etiam maiora omnium Christianorum: Tum quia minus malum est, ut populus partialis & parvus inficiatur ab uno Episcopo, quam ut totus, vel ferè totus populus Christianus inficiatur ab uno Capite, quod omnibus praestit. Ockam. L. 2. Dial. tract. 1. p. 3. c. 30. ad 8. And besides this of Ockam: To that Common Argument, That Monarchicall Government is the best, and therefore undoubtedly that which Christ instituted for his Church, 'tis sufficient to Answer, That a Monarchy is the best forme of Government in one City or Countrey. Arist. L. 8. Moral. c. 10. But it followes not, That it is the best in respect of the whole world, where the Parts are so remote, and the Dispositions of men so various. And therefore Bellarm. himselfe confesses: Monarchiam Aristocratia & Democratia admixtam utiliore esse in hac vita, quam simplex Monarchia est. L. 1. de Re. Pont. c. 3. S. 1.*

Now here, though *A. C.* expresse himselfe no farther, yet I well know, what he and his Fellowes would be at. They would not be troubled to aske leave of any severall *Kings* in their severall *Domini- ons*. No: they would have one *Emperour* over all the

Kings, as well as One *Pope* over all the *Bishops*. And then you know ^b whotold us of two great Lights to govern the world, the Sun and the Moone, that is the *Pope* and the *Emperour*. At the first it began

^b In the first Glosse ascribed to *Isidore* in *Gen. 1. 16.* 'Tis *Per Solem intelligitur Regnum; per Lunam, Sacerdotium.* But *Innocent* the third, almost six hundred yeares after *Isidore's* death, perverts both Text and Glosse. Thus. *Ad firmamentum Caeli. i. e. Universalis Ecclesia, fecit Deus duo magna Luminaria, hoc est, duas instituit Potestates, Pontificalem, & Regalem, &c. Ut quanta inter Solem & Lunam, tanta inter Pontifices & Reges differentia cognoscatur, Epist. ad Imperat. Constantinopolitanum. Decret. L. 1. de Majoritate & Obedientia. Tit. 33. cap. Solita.*

with more modelty, The *Emperour* and the *Pope*. And that was somewhat *Tolerable*. For ^c *S. Augustine* tels us, That the *Militant Church* is often in Scripture called the *Moone*, both for the many Changes it hath, and for its obscurity in many times of its peregrination. And hee tels us too, That if we will understand this place of

^c *Ecclesia Militans saepe in Scripturis dicitur Luna, propter Mutabilitatem, &c. S. Aug. Epist. 119. c. 6.*

^a *Intelligimus spiritualiter Ecclesiam, &c. Et hic quis est Sol, nisi Sol Iustitie? &c. S. Aug. in Psal. 103.*

^b *Gasp. Schiop. L. dicto Ecclesiasticus, c. 145.*

Scripture in a Spirituall Sense: ^a Our Saviour Christ is the Sun, and the Militant Church, as being full of changes in her estate, the Moone. But now it must bee a Triumphant Church here; Militant no longer. The Pope must be the Sun, and the Emperor but the Moone. And least Innocents owne power should not be able to make good his Decretall; ^b Gasper Schioppius doth not onely avow the Allusion or Interpretation, but is pleased to expresse many Circumstances, in which hee would faine make the world believe the Resemblance holds. And lest any man should not know how

^c *Igitur cum terra sit septies major Luna: Sol autem octies major terra, restat ergo ut Pontificalis dignitas quadragesies septies sit major Regali dignitate. Gloss. in Decret. pradiet. Where first the Glosse is out in his Latine. Hee might have said Quadragesies: for Quadragesies is no word. next he is out in his Arithmetick. For eight times seven makes not forty seven, but fifty sixe. And then he is much to blame for drawing downe the Pope's power from fifty six, to 47. And lastly, this Allusion hath no ground of Truth at all. For the Emperour, being Solo Deo minor: Tertul. ad Scap. cannot be a Moone to any other Sun.*

much the Pope is made greater then the Emperour by this Comparison; the ^c Glosse furnishes us with that too: and tels us, that by this it appeares, that since the Earth is seven times greater then the Moone, and the Sun eight times

greater then the Earth, it must needs follow, that the Pope's power is forty seven times greater then the Emperour's. I like him well, he will make odds enough. But what, doth Innocent the third give no Reason of this his Decretall? Yes. And it is (saith he) ^d because the Sun, which rules in the day, that is, in Spirituall things, is greater then the Moone, which rules but in the night, and in carnall things. But is it possible that Innocentius the third, being so wise, and so able, as ^e that nothing which he did, or commended, or disproved in all his life, should after his death be thought fit to bee changed, could thinke that such an Allusion of Spirituall things to the Day, which the Sun governess, and Worldly Businesse to the Night, which the Moone governess, shou'd carie waight enough

^d *Sed illa Potestas, qua praest diebus i.e. in spiritualibus, major est; qua vero Carnalibus, minor. Innocent. 3. ubi supra.*

^e *Ut post ejus mortem nihil eorum qua in hac vita egerit laudaverit, aut improbaverit, immutatum sit. Platina in vita ejus.*

enough with it to depresse *Imperiall power* lower then God hath made it? Out of doubt he could not. For he well knew that *Omnis Anima*, every soule was to be Rom. 13. 1.

subject to the *Higher Power*, Rom. 13. And the † *Higher Power* there mentioned is the *Temporall*. And the * *Ancient Fathers* come in with a full consent, That *Omnis Anima*, every soule, comprehends there all without any Exception: All *Spirituell* men even to the *Highest Bishop*, and in *spirituall Causes* too, so the *Foundations of Faith* and *Good Manners* bee not shaken. And where they are shaken, there ought to bee *Prayer*, and *Patience*, there ought not to be *Opposition by force*. Nay hee knew well that *Emperors* and *Kings* are

† *Patres veteres*, & precipue Aug. Epist. 54. *Apostolum interpretantur de Potestate seculari tantum loqui, quod & ipse Textus subindicat &c. Salmeron. Disput. 4. in Rom. 13. S. Porro per Potestatem.*

* Πᾶσι τῷ τῷ δυνάστητι, καὶ ἐμοὶ &c. *Omnibus ista imperantur, & Sacerdotibus & Monachis. &c. Et postea. Etiam si Apostolus sis, si Evangelista, si Propheta, siue quisquis tandem fueris. S. Chrysost. Hom. 23. in Rom. Siue est Sacerdos, siue Antistes, &c. Theodoret. in Rom. 13. Si omnis Anima, & vestra. Quis vos excipit ab Universitate? &c. Ipsi sunt qui vobis dicere solent, servate vestra Sedis honorem &c. Sed Christus aliter & Inssit, & Gessit. &c. S. Ber. Epist. 42. ad Henricum Senonensem Archiepiscopum. Et Theophilact. in Rom. 13. Where it is very observable, that Theophilact. lived in the time of Pope Gregory the seventh. And S. Bernard after it, and yet this Truth obtained then. And this was about the yeare, 1130.*

* An forte de Religione fas non est ut dicat Imperator, vel quos miserit Imperator? cur ergo ad Imperatorem vestri venire Legati? cur enim fecerunt Causa sua Iudicem, non secuturi quod ille iudicaret? &c. S. Aug. L. 1. cont. Epist. Parmen. c. 9. Et quæstio fuit, an pertineret ad Imperatorem adversus eos aliquid statuere qui prava in Religione sectantur, ibid. Nor can this be said to be usurpation in the Emperor, Nam S. August. alibi sic. Ad Imperatoris curam, de qua rationem Deo redditurus est, Res illa maxime pertinebat. S. Aug. Epist. 162. & Epist. 50. Quis mente sobrius Regibus dicat: Nolite curare in Regno vestro à quo teneatur, vel oppugnetur Ecclesia Domini vestri? &c. Antiquitate dixit, Magistratus est custos legis, sicut prima & secunda Tabula, quod ad disciplinam attinet. Confessio Saxonica. §. 23. & Gerardus To. 6. Locorum c. 6. §. 5. Membro 1. probat ex Deut. 17. 18.

Custodes utriusque Tabulae: They, to whom the custody and preservation of both Tables of the Law for worship to God, and duty to man are committed. That a *Booke of the Law* was by Gods owne Command in Moses his time, to be given the King ^b Deut. 17. That the ^b Deut. 17. 18. *Kings* under that Law, but still according to it, did proceed to *Necessary Reformatiōs* in *Church Busineses*; and therein *Commanded* the very *Priests* them-

* 2 Chron. 29. 4.
† 4. Reg. 23. 2.

selves, as appears in the Acts of * *Hezechiah* and † *Ioshiah*, who yet were never Censured to this day for usurping the *High Priests Office*. Nay hee knew full well, That the greatest *Emperors* for the Churches Honour, *Theodosius the Elder*, and *Iustinian*, and *Charles the Great*, and divers other, did not only meddle now and then, but did enact Lawes to the great Settlement and Increase of Religion in their severall times. But then if this could not be the Reason, why *Innocentius* made this strange *Allusion*, what was? Why truly, I'll tell you.

The Pope was now growne to a great, and a firme

* *Hic Maximus Pontifex totius Ecclesiasticae Libertatis Vnicus Assertor*. Onuph. in Plat. in Greg. 7. For taking Occasion by the warre which *Henry the fourth* had with the *Saxons* and their neighbours, and the complaint of the *Saxons* made to the Pope (of which *Platina* in the life of *Gregory the seventh*) the Pope wise enough for his owne advantages sought not only to free himselfe from the *Emperor*, but to make the *Emperor* subiect to him, and for this the History is plaine enough.

height. * *Gregory the seventh* had set the *Popedome* upon a broad bottome before this *Innocents* time. So that now 'tis the lesse wonder, if hee make so bold with the *Emperor*, as to depresse him as low as the *Moone*, upon no better ground, then a groundlesse Resemblance. But beside this prime Reason, there are divers other, which may easily bee

drawne out of the same Resemblance. For since *Innocentius* his maine ayme was to publish the Popes greatness over *Kings* and *Emperors*: why doth he not tell us, That the Pope is as the *Sunne*: and the *Emperor* as the *Moone*. Because as the *Moone* borrowes all her light from the *Sunne*: So the *Emperor* borrowes all his true light from the Pope. Or because as the *Moone* still increases in light so long as she followes the *Sunne*, but so soone as ever she steps before the *Sunne* shee waines presently, and her light decreases: So the *Emperor*, so long as he is content to follow the Pope, and doe all that he would have him, his light, and his power encrease, but if he doe but offer to step before (though that be his proper place) then his light, and honour,
and

and power, and all decrease. And this Pope Gregory the seventh made too good upon the Emperor Henry the fourth. And Pope Adrian the fourth, and Alexander the third, and Lucius the third with some others, upon Frederick Barbarossa. And some other Emperors were alike serv'd, where they did not submit. And I hope no man will blame the Popes Holinesse for this. For if the Emperors kept the Popes under for divers yeares together,

whereas * Bellarmine tels us it was against all right they should so do, the Pope being never rightfully subject unto them, I hope the Pope having now got power enough, may keepe the Emperors under, and not suffer them any more to step before the Sunne, lest like Moones as they are they loose all their Light. Or because as the Moone is but Vicaria Solis, the Vicar or Substitute of the Sunne as † Philo telles us: So the Emperor, at least in all Spirituall

Causes is but the Popes Substitute, and that for the Night, that his Holinesse may sleepe the quieter on the other side of the Spheare. Or lastly (if you will abuse the Scripture, as you too often doe, and as Innocentius did in the Decretall very grossly) you may say 'tis, because the Woman, which all grant represented the Church. * Revel. 12. is clothed with the Sunne, that is, with the glorious rayes of the Pope, and had the Moon, that is, the ^b Emperor under her feet. For this is as good, as litterall as proper an interpretation of these words, as that of Innocentius is, of the words Gen. 1. God made two great Lights, the greater light to Rule the day, and the less to rule the night. Thus he or you may give your witts leave to play, if you will, for the Popes Decretall is a

* *Papa utpote Regis Regum Vicarius nunquam erat de jure subditus Imperatoribus terrenis: sed quia tum Potestas ejus non erat nota: --- & quia viribus temporalibus destitutus erat, vellet, nallet, subiectus esse cogebatur.* Bellar. in *Apolo-* *logia* c. 15. *Respon. ad Mendacium.* 10. And Bellarmine is at the same Argument for *Deposing of Kings* too. *Quia deerant vires temporales Christianis,* Bellar. *L. 5. de Reg. Pont.* 7 §. *Quia si Christiani.* Now this is a most lowd untruth, as appears in *Tertullian*, who lived about the the yeare 200. under *Severus*. And the Christians then had strength enough against the Emperor, had they had right enough with it.

† *L. de Monar.*

* *Revel. 12. 1.*

^b *Sic enim Alexander tertius sol- lū Friderici primi pede comprimebat, & dixit. Scriptū est. Super aspidem & basiliscum &c.* Io. Nauclerus *Chro. Generatione 40. circa An. 1170. Gen. 1. 16.*

meere

meere fancy. But the true reason indeed, why *Innocentius* made it, was that above mentioned. He was now in that greatnesse, that he thought he might passe any thing upon the *Christian world*, that pleased him. And was therefore resolved to bring it into the *Body of the Canon*, that after times might have a *Law* to legitimate and make good their *Predecessors usurpation* over *Emperors* and *Kings*. And rather then faile of this, he would not spare the abusing of *Scripture* it selfe. Where by the way, dares *A. C.* say this *Pope* did not erre in *Cathedrâ*, when he was so dazled betweene the *Sunne* and the *Moone*, that hee wanted light in the midst of it, to expound *Scripture*? Well, I would have the *Iesuites* leave their practising, and remember, First, that one *Emperor* will not alwayes be able to establish and preserve one only Vniform practise and Exercise of Religion. Secondly, that supposing he both can and will so do, yet the *Iesuites* cannot be certaine, that that one Vniforme Exercise of Religion shall be the *Romane Catholike*. And Thirdly, That as there is a *Body of Earth*, a world of Confusion, to Eclipse their *Moon* the *Emperor*: so in the same way, and by like interposition, the *Moone* when 'tis growne too neare in conjunction, may Eclipse their *Sunne* the *Pope*. And there is no great doubt but he will, considering what some great *Kings* make of the *Popes* power at this day, when it pleases them.

NUM. 12.

And since we are in this Comparison between the *Sun* and the *Moon*, give me leave a little farther to examine, who *A. C.* and his fellow *Iesuites* with some others would have to be this one *Emperor*. I am not willing to meddle with any the secret *Designs* of *Forraine States*: but if they wil expresse their *Designs* in print, or publish them by *Great* and *Full Authority*, I hope then it shall be neither unlawfull, nor unfit for me, either to take notice

notice, or to make use of them. Why then you may be pleased to know, They would have another Translation of the Empire from Germany to Spaine. They thinke belike this Emperors line, though in the same House, is not Catholike enough. And if you aske me, how I know this secret, I will not take it up upon any common report, though I well know what that sayes. But I'll tell you how I know it. Somewhat above foure hundred yeares after Innocentius made his Comment upon the two greate Lights, the Sunne, and the Moone, the Pope, and the Emperor: † a Spanish Friar followes the same resemblance betweene the Monarchies of Rome and Spaine, in a Tract of his, intituled: *The Agreement of the two Catholike Monarchies*, and Printed in Spanish in Madrid Anno 1612. In the Frontispice or Title Page of this Booke there are set out two Scutchions: The one bearing the Croſſe-Keyes of Rome: The other the Armes of Castile and Leon, both joyned together with this Motto; *In vinculo pacis*, in the bond of peace. On the one side of this there is a Portraiture resembling Rome, with the Sunne shining over it and darting his beames on S. Peters Keyes, with this Inscription: * *Luminare Majus*, the greater Light that it may governe the City (that is Rome) and the whole world. And on the other side there's another Image designing Spaine, with the Moone shining over that and spreading forth its Raies upon the Spanish Scutchion, with this Impresse: † *Luminare minus*, the lesse Light, that it may be subject to the City (of Rome he meanes) and so be Lord to governe the whole world besides. And over all this in the top of the Title-Page there is Printed in Capitall Letters, *Fecit Deus duo Luminaria magna*, God made two great Lights. There followes after in this Author a Discovery at large of this Blazoning of these Armes, but this is the

E Substance

† John de Puente
La Conveni-
encia de las dos
Monarquias Ca-
tolicas la de la
Iglesia Romana,
y la del Imperio
Español. y de-
fensa de la prece-
dencia de los
Reyes Catolicos
de España a to-
dos los Reyes del
mundo.

* *Luminare Ma-
jus, ut patet Vrbi,
& Orbi.*

† *Luminare Mi-
nus, ut subdatur
Vrbi, & domine-
tur Orbi.*

Substance of it, and abundantly enough to shew what is aimed at, by whom, and for whom. And this Booke was not stollen out without the will and consent of the State. For it hath Printed before it all manner of Licence, that a Booke can well have. For it hath the approbation of *Father Pedro de Buyza*, of the Company of the *Iesuites*. Of *Iohn de Arcediano*, Provinciall of the *Dominicans*. Of *Diego Granero*, the Licencer appointed for the supreme Councell of the *Inquisition*. And some of these revised this booke by ^a Order from the Lords of that Councell. And last of all the ^b Kings Priviledge is to it, with high Commendation of the *Worke*. But the *Spanyards* had need looke to it for all this, least the *French* deceive them. For now lately *Friar Campanella*

^a Por Orden de los Seniores del Consejo Supremo.

^b Por Mandado del Rey nuestro Senior.

^c *Quum Gallia alat 20000000 hominum. Ex singulis centenis sumendo unum colligit 200000. strenuorum militum stipendiatorum, commodè, perpetuoque. Propterea omnes terra Principes metunt nunc magis à Gallia, quàm unquam ab aliis; Paratur enim illi Regnum Vniuersale.* F. Tho. Campanellæ Ecloga in Principis Galliarum Delphini Nativitatem, cum Annot. Discip. Parisiis 1639. cum permissu Superiorum.

hath set out an *Eclogue* upon the Birth of the *Dolphin*, and that Permissu Superiorum, by Licence from his Superiors. In which he sayes expressly, ^c That all the Princes are now more afraid of France then ever, for that there is provided for it Regnum Vniuersale, *The Vniuersall Kingdome, or Monarchy*.

NUM. 13.
A.C.p. 60.

But tis time to Returne. For *A. C.* in this passage hath beene very Carefull to tell us of a *Parliament*, and of *Living Magistrates* and *Iudges* besides the *Law-Bookes*. Thirdly, therefore the Church of England (God be thanked) thrives happily under a *Gracious Prince*, and well understands that a *Parliament* cannot be called at all times; And that there are *visible Iudges* besides the *Law-Bookes*, and *One Supreme* (long may he be, and be happy) to settle all Temporall differences (which certainly, he might much better performe, if his Kingdomes were well rid of *A. C.* and his fellows) And she believes too, That our Saviour *Christ* hath

hath left in his Church, besides his Law-booke the Scripture, Visible Magistrates, and Iudges, that is, Archbishops and Bishops, under a gracious King, to governe both for Truth and Peace according to the Scripture, and her owne Canons and Constitutions, as also those of the Catholike Church, which crosse not the Scripture, and the Iust Lawes of the Realme.* But she doth not believe there is any Necessity to have one Pope, or Bishop over the Whole Christian world, more then to have one Emperor over the whole World. Which were it possible, She cannot thinke fit. Nor are any of these intermediate Iudges, or that One, which you would have Supreme, Infallible.

But since a Kingdome, and a Parliament please A. C. so well to patterne the Church by, I'll follow him in the way he goes, and be bold to put him in minde; that in some Kingdomes there are divers Busineses of greatest Consequence, which cannot be finally and bindingly ordered, but in and by Parliament: And particularly the Statute Lawes which must bind all the Subjects, cannot be made, and ratified, but there. Therefore according to A. C. owne Argument, there will be some Busineses also found, (Is not the settling of the Divisions of Christendome one of them?) which can never be well settled, but in a † Generall Councell: And particularly the making of Canons, which must binde all Particular Christians, and Churches cannot be concluded, and established, but there. And againe, as the Supreme Magistrate in the State Civill, may not abrogate the Lawes made in Parliament; though he may Dispense with the Sanction, or penalty of the Law

* Non est necesse, ut sub Christo sit Unus Regitor totius Ecclesie, sed sufficit quod sint plures regentes diversas provincias, sicut sunt plures Reges gubernantes plura regna. Ocham. Dial. L. 2. Tract. 1. p. 1. c. 30. ad. 1.

NUM. 14.
A. C. p. 60.

† Propter defectum Consiliorum Generalium totius Ecclesie, qua sola audet impudenter corrigere omnes, ea mala qua Universalem tangunt Ecclesiam, manentia diu in correctis crescunt. &c. Gerson. Declarat. Defectum Virorum Ecclesiasticorum. To. 1. p. 209.

quoad hic & nunc, as the Lawyers speake. So in the Ecclesiasticall Body, no Bishop, no not the Pope (where his Supremacie is admitted) hath power to *dissanull, or violate the true and Fundamentall Decrees of a Generall Councell, though he may perhaps dispense in some Cases with some Decrees. By all which it appeares, though somewhat may be done by the Bishops and Governours of the Church, to preserve the unity and certainty of

* *Sunt enim Indissolubilia Decreta, quibus reverentia debita est. Prosper. cont. Collatorem. c. 1. And Turrecremata, who saies every thing that may be said for the Popes Supremacy, yet dares not say, Papam posse revocare & tollere omnia Statuta Generalium Conciliorum, sed, Aliqua tantum. lo. de Turrecr. Summa de Ecclesia, l. 3. c. 55. Et postea. Papa non potest revocare Decreta primorum quatuor Conciliorum, quia non sunt nisi Declarativa Articulorum Fidei. Ibid. c. 57. ad 2^{um}.*

Faith, and to keepe the Church from renting, or for uniting it, when it is rent; yet that in the ordinary way which the Church hath hitherto kept, some things there are, and upon great emergent Occasions may be, which can have no other helpe, then a lawfull, free, and well composed Generall Councell. And when that cannot be had, the Church must pray that it may, and expect till it may, or else reforme its selfe *per partes*, by Nationall or Provinciaall Synods, (as hath beene said before.) And in the meane times, it little beleeves

* S. 24. N. I.

† And shall we think that Christ the wisest king hath not provided &c. A. C. p. 60. Where I cannot commend either A. C. his Modesty, that he doth not, or his cunning, that he will not go so farre as some have done before him, though in these words (*shall we think &c.*) hee goes too farre. *Non videretur Dominus discretus fuisse (ut cum reverentia ejus loquar) nisi unicum post se talem Vicarium reliquisset, qui hac omnia potest. Fuit autem ejus Vicarius Petrus. Et idem dicendum est de Successoribus Petri, cum eadem absurditas sequeretur, si post mortem Petri, Humanam Naturam a se creatam sine regimine Unius Personae reliquisset. Extravagant. Com. Tit. de Majoritate & Obedientia c. Unam Sanctam. In additione. D. P. Bertrando Edit. Paris. 1585.*

A. C. or any Christian to check at the wisdom of † Christ, if he have not taken the way they thinke fittest to settle Church Differences. Or if for the Churches sin, or Tryall, the way of Composing them be left more uncertaine, then they would have it, that they which are approved may be knowne. Cor. 11. 19. But the Iesuite had told me before, that a Generall Councell had adjudged these things already. For so hee saies.

F. I

F. I told him, that a Generall Councell, to wit, of Trent, had already Iudged, not the Romane Church, but the Protestants to hold Errours. That (saith the B.) was not a Lawfull Councell.

B. It is true, that you replied for the Councell of Trent. And my Answer was, not onely, That the Councell was not Legall, in the necessary Conditions to be observed in a Generall Councell; but also, That it was no Generall Councell; which againe you are content to omit. Consider it well. First, is that Councell Legall, the Abettors whereof maintaine publikely, That it is lawfull for them to conclude any controversie, and make it bee *de fide*, and so in your Iudgement Fundamentall, though it have not, I doe not say now, the Written Word of God for warrant, either in expresse Letter, or necessary sense, and deduction (as all unerring Councels have had, and as all must have that will not erre) but not so much as † Probable Testimony from it, nay quite extra, without the Scripture? Nay secondly, Is that Councell * Legall, where the Pope, the Chiefe Person to be Reformed, shall sit President in it, and be chiefe Iudge in his own Cause, against all Law,

† *Etiamsi non confirmetur, ne probabili Testimonio Scripturarum.* Stapl. Relect. Cont. 4. Q. 1. Ar. 3.

* Here A. C. tells us, that doubtlesse the Arrians also did mislike, that at Nice the Pope had Legates to carry his messages, and that one of them in his place sate as President. Why but first, 'tis manifest, that Hosius was President at the Councell of Nice, and not the Bishop of Rome, either by himselfe or his Legates. And so much Athanasius himselfe, (who was present, and surely understood the Councell of Nice, and who presided there, as well as A. C.) tells us: *Hosius hic est Princeps Synodorum.* (So belike He presided in other Councells as well as at Nice) *Hic formulam Fidei in Nicenâ Synodo concepit.* And this the Arrians themselves confesse to Constantinus the Emperour, then seduced to be theirs. *Apud S. Athanas. Epist. ad solitar. vitam agentes.* But then secondly I doe not except against the Popes sitting as President, either at Nice, or Trent. For that he might do, when called, or chosen to it, as well as any other Patriarch, if you consider no more but his sitting as President. But at Nice the Cause was not his own, but Christs, against the Arrian: whereas at Trent, it was meereley his owne, his owne Supremacy, and his Churches Corruptions, against the

Protestants. And therefore surely not to sit *President* at the Triall of his owne Cause, though in other Causes hee might sit as well as other *Patriarchs*. And for that of *Bellarmino*, *L. 1. de Concil. c. 21. §. Tertia conditio*, Namely, *That 'tis unjust to deny the Roman Prelat his Right (Ius suum) in Calling Generall Councils, and Presiding in them, in possession of which Right he hath bin for 1500. yeares:* That's but a bold Assertion of the *Cardinals* by his leave. For he gives us no prooffe of it, but his bare word. Whereas the very *Authenticke Copies* of the Councils, published, and printed by the *Romanists* themselves, affirme cleerely, they were called by *Emperors*, not by the *Pope*; And that the *Pope* did not preside in all of them. And I hope *Bellarmino* will not expect, we should take his bare word against the *Councils*. And most certaine it is, that even as *Hosius* Presided the Council at *Nice*, and no way that, as the *Popes Legate*: so also in the second Generall Council, which was the first of *Constantinople*, *Nectarius* Bishop of *Constantinople* Presided. *Concil. Chalced. Act. 6. p. 136. apud Binium.* In the third, which was the first at *Ephesus*, *S. Cyril of Alexandria* Presided. And though *Pope Celestine* was joyned with him, yet he sent none out of the *West* to that Council, til many things were therein finished, as appears *apud Act. Concil. To. 2. c. 16. 17.* In the fourth, at *Chalcedon*, the Legats of the Bishop of *Rome* had the Prime place. In the fift, *Eutychius* Bishop of *Constantinople* was President. In the sixe and seventh, the Legats of the *Pope* were President, yet so as that almost all the duty of a Moderator or President was performed in the seventh by *Tharasius* Bishop of *Constantinople*, as appears manifestly in the Acts of that Council. And since these seven are all the Generall Councils, which the *Greekes* and *Latines* joyntly acknowledge; And that in these other *Patriarchs* & Bishops Presided, as oft at least as the Bishops of *Rome*; what's become of *Bellarmino's* Brag, That the *Pope* hath beene possesst of this Right of Presiding in Generall Councils for the space of 1500. yeares?

* *Leo 10. Bull. Inn. 8. 1520.*

NUM. 2.

Againe, is that Council Generall, that hath none of the *Easterne Churches* Consent, nor presence there? Are all the *Greekes* so become *Non Ecclesia*, no Church, that they have no Interest in Generall Councils? Is numbers indeed among the Subscribers, sixe *Greekes*; They might be so by *Nation*, or by *Title*, purposely given

Divine, Naturall, and Humaner In a place not free, but in, or too neare his owne Dominion? To which all were not called, that had Deliberative, or Consultative Voice? In which none had Suffrage, but such as were sworn to the *Pope* and the Church of *Rome*, and professed Enemies to all that called for Reformation, or a free Council. And the **Pope* himselfe, to shew his Charity, had declared, and pronounced the *Appellants*, *Hereticks*, before they were Condemned by the Council, I hope an Assembly of Enemies are no Lawfull Council; and I thinke the Decrees of such a one, are *omni jure nulla*, and carry their Nullity with them through all Law.

given them; but dare you say they were actually *Bishops* of, and sent from the *Greeke Church* to the *Councell*? Or is it to be accounted a *Generall Councell*, that in many *Sessions* had scarce *Ten Archbishops*, or *Forty*, or *Fifty Bishops* present? And for the *West of Christendome*, nearer home, it reckons one *English*, *S. Assaph*. But *Cardinall Poole* was there too: And *English* indeed he was by *birth*, but not sent to that *Councell* by the *King*, and *Church of England*, but as one of the † *Popes Legates*; And so we finde him in the *fift Session* of that *Councell*; but neither before, nor after. And at the beginning of the *Councell*, he was not *Bishop* in the *Church of England*; and after he was *Archbishop of Canterburie*, he never went over to the *Councell*. And can you prove, that *S. Assaph* went thither by *Authority*? There were but few of other *Nations*, and, it may be, some of them reckoned with no more truth, then the *Greekes*. In all the *Sessions* under *Paul the third*, but two *French-men*, and sometimes none; as in the *sixt* under *Iulius the third*; when *Henr. 2. of France* protested against that *Councell*. And in the end, it is well known, how all the *French* (which were then a good part) held off, till the *Cardinall of Lorraine* was got to *Rome*. As for the *Spaniards*, they laboured for many things upon good *Grounds*, and were most unworthily over-borne.

† *Concil. Trid.*
Sess. 5.

To all this *A. C.* hath nothing to say, but That it is not Necessary to the Lawfulnessse, and Generalnesse of a *Councell*, that all *Bishops of the World* should be actually present, subscribe, or consent, but that such *Promulgation* be made, as is morally sufficient to give notice, that such a *Councell* is called, and that all may come, if they wil; and that a *Major part*, at least, of those that are present, give assent to the *Decrees*. I will forget, that it was but p. 59. in which *A. C.* speakes of all *Pastours*, and those not onely summoned,

NUM. 3.
A.C.p. 61.

A.C.p. 59.

† *Ut aliqui mit-
tantur, & adve-
niant, & conve-
niant, &c. Bel-
lar. L. 1. de Con-
cil. c. 17. §.
Quarta, ut sal-
tem.*

summoned, but *gathered together*. And I will easily grant him, that 'tis not necessary that all Bishops in the Christian world be present, and subscribe; But sure 'tis necessary to the *Generalnesse* of a *Councell*, that some be *†* there, and *authorized* for all *Particular Churches*. And to the *freedome* of a *Councell*, that all that come, may come safe. And to the *Lawfulnessse* of a *Councell*, that all may come *unengaged*, and not *fastened to a side*, before they sit downe to argue, or deliberate. Nor is such a *Promulgation* as *A. C.* mentions, sufficient, but onely in *Case of Contumacy*, and that where they which are called, and refuse to come, have no just Cause for their not comming, as too many had in the *Case of Trem*. And were such a *Promulgation* sufficient for the *Generalnesse* of a *Councell*; yet for the *Freedom* and the *Lawfulnessse* of it, it were not.

F. So (*said I*) would *Arrians* say of the *Councell of Nice*. The *B.* would not admit the *Case* to be like.

§. 28.

B. So indeed you said. And not you alone: It is the Common Objection made against all that admit not every latter *Councell*, as fully as that *Councell of Nice*, famous through all the Christian world. In the meane time, nor you, nor they consider, that the *Case* is not alike, as I then told you. If the *Case* be alike in all, why doe not you admit that which was held at *Ariminum*, and the second of *Ephesus*, as well as *Nice*? If you say (as yours doe) It was because the *Pope* approved them not. That's a *true Cause*, but not *Adequate*, or full. For it was, because the *Whole Church* refused them; * with whom the *Romane Prelate* (standing then entire in the Faith) agreed, and so (for his *Patriarchate*) refused those *Councils*. But suppose
it

* S. 26. N. 1.

it true, that these Synods were not admitted, because the Pope refused them, yet this ground is gained, That the Case is not alike for mens Assent to all Councils. And if you looke to have this granted, That the Pope must confirme, or the Council's not lawfull; we have farre more reason to looke, that this be not denied, That Scripture must not be departed from, in Letter, or necessary sense, or the Council is not lawfull. For the Consent and Confirmation of Scripture is of farre greater Authority to make the Council Authentick, and the Decisions of it *de fide*, then any Confirmation of the Pope can bee. Now of these two, the Council of Nice, we are sure, had the first, the Rule of Scripture, and you say it had the second, the Pope's Confirmation. The Council of Trent, we are able to prove, had not the first, and so we have no reason to respect the second. And to what end do your Learned Men maintaine that a Council may make a Conclusion *de fide*, though it be simply ^b extra, out of all bound of Scripture; but out of a Iealousie at least, that this of Trent, and some others have in their Determinations left both Letter, and Sense of Scripture. Shew this against the Council of Nice, and I will grant so much of the Case to be like. But what will you say, if Constantine required, That things thus brought into Question, should be answered, and solved by Testimony out of Scripture? And the Bishops of the Nicene Council never refused that Rule. And what will you say, if they professe they depart not from it, ^c but are ready by many Testimonies of divine Scripture to demonstrate their Faith? Is the Case then alike betwixt it, and Trent? Surely no. But you say that I pretended something els, for my not admitting the Case to be alike.

F f

F. Pre-

^a Here A. C. tells us, that the *Arrians* thought so of the Council of Nice. p. 61. Namely, that they departed from Letter, and Sense of Scripture. They said so indeed. But the Testimony of the whole Church, both then, and since, went with the Council against the *Arrian*. So is it not here against the Protestant for Trent. For they offer to be tried by that very Council of Nice, and all the Ancient Councils and Fathers of the Church, within the first foure hundred yeares, and somewhat farther.

^b So Stapleton often, but the Fathers quite otherwise. *Quæ extra Evangelium sunt, non defendam.* Hilar. L. 2. ad Const.

^c *Literarum divinitus inspiratarum testimonio.* L. 2. in Syn. Nic. Tom. 1. per Nicolinum.

^d *Ib. in Offi sententiæ. p. 517. Parati ex S. Spiritus arbitrio per plurima Divinarum Scripturarum testimonia demonstrare hæc ita se habere.*

F. Pretending that the Pope made Bishops of purpose, for his side. But this the Bishop proved not.

§. 29.
NUM. 1.

B. No: Nor had I reason to take on me to prove what I said not. I know it will be expected I should prove what I say. And it is hard to prove the purpose of the Pope's Heart. For if it be proved that he made Bishops at that time; that some of them were *Titular* onely, and had no *Livelihood* to subsist, but out of his *purse* (and so must hang their Judgement at the strings of it;) That some of these thus made were sent to the *Councell*; and sure not without their *Errand*: yet if the Pope will say, he neither made, nor sent them to over-rule the *Holy Ghost* at that Meeting, or of purpose for his side (as no question but it will be said) who can prove it, that is not a *Surveyor of the heart*? But though the Pope's heart cannot be scene, yet if these, and the like Presumptions be true, it is a great signe that *Trent* was too corrupt, and factious a Meeting for the *Holy Ghost* to be at. And sure the Case in this, not alike at *Nice*.

NUM 2.

That which I said was, That *Trent* could be no Indifferent Councell to the Church, the Pope having made himselfe a strong Party in it. And this I proved, though you be here not onely content to omit, but

plainely to denie the Prooffe. For I proved it thus (and you answered not) That there were more *Italian Bishops* there, then of all *Christendome* besides. More? Yea more then double.

† Here A. C. is angry, and sayes: This was no Prooffe, nor worthy of any Answer, or looking into the Booke for it. First, because 'tis onely a Surmise of Adversaries. Who are apt to interpret to the worst. Secondly, because there might be more *Italian Bishops* there, as being nearer, yet without any factious Combination with the Pope: As in the *Greeke Councils* more *Grecians* were present. A. C. p. 62. No prooffe, or a weake one. Let the Reader Iudge that. But why no Prooffe? Because a surmise of Adversaries. Is that a Surmise of Adversaries, that is taken out of

double. And this I proved out of the *Council* it selfe, which you had in your hand in *Decimo sexto*; but had no great heart to looke it. For, where the number of *Prælates* is expressed, that had *Suffrage* and *Vote* in that *Council*, the *Italians* are set downe to bee 187. and all the rest make but 83. So that there were more *Italian Bishops* by 104. then of all the rest of *Christendome*. Sure the *Pope* did not meane to be over-reached in this *Council*. And whatsoever became of his *Infallibility* otherwise, he might this way be sure to be *Infallible* in whatsoever he would have Determined: And this without all doubt, is all the *Infallibility* he hath. So I proved this sufficiently, I thinke. For if it were not to be sure of a side, give any satisfying reason, why such a potent Party of *Italians*, more then double to the whole Christian world, should be there? Shew me the like for *Nice*, and I will give it, that the Case is alike betweene these two *Councils*.

Here *Bellarmino* comes in to helpe: But sure it Num. 3. will not helpe you, that he hath offered at as much against the *Council* of *Nice*, as I have urged against that at *Trent*.

For hee tels us, *That in the *Council* at *Nice*, there were as few *Bishops* of the *West* present, as were of the *East* at *Trent*,

the *Council* it selfe? Is that *Council* then become *Regnum divisum*, and apt to interpret the worst of it selfe? Yea but there were more *Italian Bishops*, as being neerer. Most true. Neater a great deale then the *Grecian Bishops*. But the *Bishops* of *France* and of some parts of *Germany* were almost as neare as the *Italians* themselves. And why then came no more of These, that were neare enough? Well: *A. C.* may say what he will. But the *Pope* remembred well the *Councils* of *Constance*, and *Basil*, and thought it wisdome to make sure worke at *Trent*. For in later times (for their owne feares no doubt) the *Bishops* of *Rome* have beene no great friends to *Generall Councils*, especially *Free ones*. *Multi suspicantur, quod hac dissimulaverit Romana Curia, & Concilia fieri neglexerit, ut possit ad sua voluntatis libitum plenius dominari, & Iura aliarum Ecclesiarum liberius usurpare. Quod non assero esse verum, sed quia huiusmodi laborat infamia, ideo &c.* Pet de Aliaco. *Card. Cameracensis L. de Reformat. Eccles. in fascic. rerum expetend. fo. 204. A.*

* In *Concilio Nicæno* primo ex Occidente solum fuerunt duo *Presbyteri* missi ex *Italia*, unus *Episcopus* ex *Gallia*, unus ex *Hispania*, & unus ex *Africa*, *Bellar. L. 1. de Concilio. c. 17. S. Antepenult.*

but *five* in all. Be it so. Yet this will not make the Case alike between the *two Councils*. *First*, because I presse not the disparity in number onely; but with it the *Pope's* carriage, to be sure of a *Major part*. For it lay upon the *Pope* to make sure worke at *Trent*, both for himselfe, and his Church. But neither the *Greeke Church* in generall, nor any *Patriarch of the East* had any private interest to looke to, in the *Councell at Nice*. *Secondly*, because I presse not so much against the *Councell of Trent*, That there were so exceeding many *Bishops of the West* compared with those of the *East* (for that must needs be, when a *Councell* is held in the *West*) but that there were so many more *Italians*, and *Bishop obnoxious to the Pope's power*, then of all *Germany, France, Spaine*, and all other Parts of the *West* besides. *Thirdly*, because both *Bellarmino* and *A.C.* seeke to avoid the Dint of this Argument, by comparing the *Westerne* with the *Easterne Bishops*, and are content to say nothing about the Excessive number of *Italians*, to others of the *West*: That will receive a fuller Answer then any of the rest. For though very few *Westerne Bishops* were at the *Councell of Nice*, being so remote: yet at the same time *Pope Sylvester* held a *Councell at Rome*, in which He with 275. *Bishops of the West* confirmed the *Nicene Creed*; † and Anathematized all those which should dare to dissolve the Definition of that Holy, and Great *Councell*. Now let *Bellarmino*, or *A.C.* or any els shew, That when the *Councell of Trent* sate, there was another *Councell* (though never so privately in regard of their miserable Oppression) which sate in *Greece*, or anywhere in the *East*, under any *Patriarch* or *Christian Bishop*, which did confirm the *Canons* of the *Councell of Trent*, and Anathematize them which admitted them not, and I will confesse they speake home to the Comparison between the Councils, els a blinde

† Omnes qui an-
si fuerint dissol-
vere Definicionem
Sancti &
Magni Concilii,
quod apud Nica-
am congregatum
est, Anathemati-
zamus. Concil.
Rom. 3. sub Syl-
vestro. apud Bi-
niam. p. 44.

blinde man may see the difference, and 'tis a vast one.

But here A. C. makes account he hath found a better reply to this, and now tells us, that neither French, nor Spanish, nor Schismaticall Greekes did agree with Protestants in those Points which were defined in that Councell, especially after it was Confirmed by the Pope, as appears by the Censure of Ieremias the Greeke Patriarch. Who agreed with the Protestants in the Points defined by that Councell, (as he speakes) or rather (to speake properly) against the Points there defined; I know not. And for ought A. C. knowes, many might agree with them in heart, that in such a Councell durst not open themselves. And what knowes A. C. how many might have beene of their Opinion in the maine before the Councell ended, had they beene admitted to a faire, and a free Dispute? And it may be too; some Decrees would have beene more favourable to them, had not the care of the Popes interest made them sower. For else what mean these words, Especially after it was confirmed by the Pope? As for Ieremias, 'tis true, his Censure is in many things against the Protestants: But I finde not that that Censure of his is warranted by any Authority of the Greeke Church: Or that he gave the Protestants any hearing, before he passed his Censure. And at the most, it is but the Censure of a Schismatick in A. C's owne Iudgement. And for his flourish which followes, that East, and West would Condemne Protestants for Hereticks, I would he would forbear prophesying, till both parts might meet in a free Generall Councell, that sought Christ more then themselves. But I finde the Iesuite hath not done with me yet, but addes:

NUM. 4.
A. C. p. 62.

F. 14

Ff 3

F. In fine, the B. wished, That a Lawfull Generall Councell were called to end Controversies. The Persons present said, That the King was inclined thereunto, and that therefore we Catholikes might doe well to concurre.

S. 30.

A.C. p. 62.

B. And what say you to my *Wish*? you pretend great love to the *Truth*, would you not have it found? Can you, or any Christian be offended, that there should be a good end of *Controversies*? Can you think of a better end, then by a *Generall Councell*? And if you have a most *Gracious King* inclined unto it (as you say it was offered) how can you acquit your selves, if you doe not consent? Now here *A. C.* marvels what kind of *General Council* I would have, and what *Rules* I would have observed in it, which are morally like to be observed, and make an end of *Controversies* better then their Catholike *Generall Councils*. Truly I am not willing to leave *A. C.* unsatisfied in any thing. Nor have I any meaning to trouble the Church with any New *Devisings* of mine. Any *Generall Councell* shall satisfie me, (and, I presume, all good Christians) that is lawfully called, continued, and ended according to the same course,

* Ex iis Conciliis qua omnium consensu Generalia fuerunt, qualia sunt quatuor prima: Et ex consuetudine Ecclesie colligimus quatuor Conditiones requiri, & sufficere. Bellar. I. de Con. c. 17. §. 2.

and under the same * *Conditions*, which *Generall Councils* observed in the *Primitive Church*; which I am sure were *Councils Generall*, and *Catholike*, what ever yours bee. But I doubt that after all noyse made about these *Requisite Conditions*, *A. C.* and his *Fellowes* will be found as much, if not more defective in performance of the *Conditions*, then in the conditions themselves. Well, the *Iesuite* goes on for all this.

F. I

F. I asked the B. whether hee thought a Generall Councell might erre? He said it might.

B. I presume you doe not expect I should enter into the Proove of this Controversie, *Whether a Generall Councell may erre in Determination, or not?* Your selfe brought no proove that it cannot, and till that bee brought, my speech is good that it can: and yet I hope to bee found no Infringer of any Power given by Christ to his Church. But it seemes by that which followes, you did by this Question (*Can a generall Councell Erre?*) but seeke to winne ground for your other, which followes.

F. If a Generall Councell may erre, what nearer are we then (said I) to unity, after a Councell hath determined? Yes (said he) although it may erre; yet we should be bound to hold with it, till another come to reverse it.

B. Whether a Generall Councell may erre, or not, is a Question of great Consequence in the Church of Christ. To say it cannot erre, leaves the Church not only without Remedy against an error once Determined: but also without sense that it may need a Remedy, and so without care to seeke it, which is the misery of the Church of Rome at this day. To say it can erre, seemes to expose the members of the Church to an uncertainty and wavering in the Faith, to make unquiet Spirits, not only to disrespect former Councils of the Church, but also to slight and contemne whatsoever it may now Determine; into which Error some Opposers of the Church of Rome have fallen. And upon this is grounded your Question, *Wherein are we nearer*

to unity, if a Councell may erre? But in relating my answer to this you are not so candid; For my words did not sound as yours seeme to doe, That wee should hold with the Councell, erre, or not erre, till another came to reverse it. As if Grounds of Faith might vary at the Racket, and be cast of each side, as a cunning hand might lay them.

NUM. 2.

You forget againe, omit at least (and with what minde you best know) the Caution which I added. For I said, The Determination of a Generall Councell erring was to stand in force, and to have externall

* S. 33. *Confid. 5. Nu. 1. 2.* And the Reason of this is, Because to have a *General Council* deceived, is not impossible; But altogether impossible it is, that *Demonstrative Reason* or *Testimony Divine* should deceive. *Hooker L. 2. Ec. Pol. S. 7.*

† In which case *Maldonat* puts in the threweft Argument. Namely, that this way we should never have a certaine end of Controversies. For to try whether any thing were Decreed according to the Word of God by one General Council, we should need another Council; And then another to try that; And so in *infinitum*. So our faith should never have where to settle and rest it selfe. *Mald. in S. Mat. 18. 20.* But to this I answer, That the Ancient Church tooke this way, as will afterward appeare in *S. Augustine*. Next, here is no uncertainty at all; For no Generall Council lawfully called, and so proceeding, can be questioned in another, unlesse it so fall out, that *evident Scripture*, or a *Demonstration* appeare against it. But either of these are so cleare and manifest, that there need be no feare of proceeding in *infinitum*, and leaving the Faith in *uncertainty*, in *necessaries to Salvation*. And in curious Speculations it is no matter, whether there be certainty or no, with or without a Council. S. 33. *Confid. 5. Nu. 1. & 2.*

* *Bellar. L. 4. de Ro. Pont. c. 7. S. 3. & c.*

Obedience at the least yeelded to it, till * *Evidence of Scripture*, or a *Demonstration to the Contrary* made the Errour appeare; and untill thereupon † another Councell of equall authority did reverse it. And indeed I might have returned upon you againe: If a Generall Councell not Confirmed by the Pope may erre (which you affirme) to what end then a Generall Councell? And you may Answer, yes: For although a Generall Councell may erre, yet the Pope as *Head of the Church*, cannot. An excellent meanes of unity, to have all in the Church as the Pope will have it, what ever Scripture say, or the Church thinke. And then I pray, to what end a Generall Council? Will his Holinesse be so holy, as to confirme a Generall Council, if it Determine against him? And as for * *Bellarmines* reasons why a Generall Council should be usefull, if not

not necessary, though the Pope bee *Infalible*, they are so weake in Part, and in part so unworthy; that I am sory any necessity of a bad cause should force so learned a man to make use of them.

Here *A. C.* tels mee, The Caution mentioned, as omitted, makes my Answer worse then the Iesuite related it. And that in two things. First, in that the Iesuite relates it thus: Although it may erre: but the Caution makes it, as if it did actually erre. Secondly, in that the Iesuite relates, That wee are bound to hold it, till another come to reverse it; that is, wee not knowing whether it doe erre or not, but onely that it may erre. But the Caution puts the Case so, as if the Determination of a Generall Councell actually erring were not ipso jure invalid, but must stand in force, and have externall Obedience yeelded to it, till not onely morall Certainty, but Evidence of Scripture, or a Demonstration to the Contrary make the errour appeare; And when it appeares, wee must yeeld our Obedience, till a Councell of equall Authority reverse it, which perhaps will not bee found in an whole Age. So either the Iesuite relates this speech truly, or lesse disgracefully. And *A. C.* thinkes, that upon better Iudgement, I Will not allow this Caution. Truly I shall not thanke the Iesuite for any his kindnesse here. And for the Caution, I must and doe acknowledge it mine, even upon advisement, and that whether it make my Answer worse, or better. And I thinke farther, that the Iesuite hath no great Cause to thanke *A. C.* for this Defence of his Relation.

First then the Iesuite (so sayes *A. C.*) doth in his Relation make it but a supposition, That a Generall Councell may erre. But the Caution expressees it as actually erring. True, But yet I hope this Expression makes no Generall Councell actually erre. And then it comes

NUM. 3.
A. C. p. 63. 64.

NUM. 4.
A. C. p. 63

* *Synodum Generale aliquoties errasse percepimus.* Wald. L. 2. de Doctrin. Fidei Art. 2. c. 19. §. 1.

NUM. 5.
A. C. p. 63.

all to one, whether I suppose that such a Councell may erre, or that it doe erre. And 'tis fitter for clearing the Difficulties into which the Church falls in such a Case to suppose (and more then a supposition it is not) a Generall Councell * actually erring, then as only under a Possibility of Erring. For the Church hath much more to doe to vindicate it selfe from such an Errour actually being, then from any the like Errour that might be.

Secondly A. C. thinkes, he hath got great advantage by the words of the *Caution*; in that I say, *A Generall Councell erring is to stand in force, and have externall Obedience, at least so farre as it consists in silence, Patience, and forbearance yeelded to it, till Evidence of Scripture, or a Demonstration to the Contrary make the Error appeare, and untill therupon another Councell of equal Authority did reverse it.* Well! I say it again. But is there any one word of mine in the *Caution*, that speakes of our knowing of this Errour? Surely not one (thats A. C. Addition) Now suppose a *Generall Councell* actually Erring in some Point of Divine Truth, I hope it will not follow that this Errour must bee so grosse, as that forthwith it must needes be knowne to private men. And doubtlesse till they know it, Obedience must be yeelded; Nay when they know it (if the Errour be not manifestly against *Fundamentall verity*, in which case a *Generall Councell* can not easily erre) I would have A. C. and all wise men Consider. Whether *Externall Obedience* be not even then to be yeelded. For if *Controversies* arise in the Church some end they must have, or they'll teare all in sunder. And I am sure no *wisdome* can thinke that fit. Why then say a *Generall Councell Erre*, and an *Erring Decree* be *ipso jure*; by the very Law it selfe *invalid*, I would have it wisely considered again, whether it be not fit to allow a *Generall Councell* that

that Honour and Priviledge, which all other *Great Courts* have. Namely, That there be a Declaration of the Invalidity of its *Decrees*, as well as of the *Laws* of other Courts, before private men can take liberty to refuse *Obedience*, For till such a declaration, if the *Council* stand not in force, *A.C.* sets up Private Spirits to controll *Generall Councils*, w^{ch} is the thing he so often, and so much cryes out against in the *Protestants*. Therefore it may seeme very fit and necessary for the Peace of Christendome, that a *Generall Council* thus erring should stand in force, till *Evidence of Scripture*, or a *Demonstration* make the Errour to appeare, * as that another *Councell* of equall Authority reverse it. For as for *Morall Certainty*, that's not strong enough in *Points of Faith*. (which alone are spoken of here) And if another *Councell* of equall Authority cannot be gotten together in an Age, that is such an Inconvenience, as the Church must beare, when it happens. And far better is that inconvenience, then this other, † that any Authority lesse then a *Generall Council*, should rescinde the *Decrees* of it, unlesse it erre manifestly, and intolerably: Or that the whole Church upon peaceable, and just complaint of this Errour neglect or refuse to call a *Council*, and examine it. And there come in *Nationall* or *Provinciall Councils* to a reforme for themselves. But no way must lye open to private men to ^b Refuse obedience, till the *Council* be heard, and weighed. as well as that which they say against it; yet with ^c Bellarmine's Exception still: so the errour be not manifestly intolerable. Nor is it fit for Private men, in such great Cases as this, upon which the whole peace of Christendome depends, to argue thus; The Error appeares, Therefore the *Determination* of the *Council* is *ipso jure* invalid. But this is farre the safer way (I say

* It is not long since *A.C.* compared Councils to Parliaments; it was but p. 60. And I hope a Parliament and the Acts of it must stand in force, though something be mistaken in them, or found hurtfull till another Parliament of equal Authority reverse it and them. For I presume you will not have any inferior Authority to abrogate Acts of Parliament.

† §. 33. *Consid.*
4. N. 1.
§. 24. N. 1.
§. 38. N. 15.

Non est inferiorum judicare an Superiores legitime procedant necne, nisi manifestis imò constet intolerabilem errorem committi. Bellar. L. 2. de Concil. c. 8. §. Alii dicunt Concilium. Nisi manifestè constet, Iacob. Almain in 3. sent. D. 24. q. unica, fine.

still, when the Errour is neither *Fundamentall*, nor *in it selfe manifest*) to argue thus: The Determination is by equall Authority, and that *secundum jus*, according to Law declared to be invalid, Therefore the Errour appeares. And it is a more humble and conscientious way, for any private man to suffer a Councell to goe before him, then for him to outrunne the Councell. But weake and Ignorant mens outrunning both God, and his Church is as bold a fault now on all sides, as the daring of the Times hath made it *Common*. As for that which I have added concerning the Possibility of a *Generall Councells erring*, I shall goe on with it, without asking any farther leave of A. C.

[§. 33.]

For upon this Occasion I shall not hold it amisse a little more at large to Consider the Poynt of *Generall Councels*, *How they may, or may not erre*, And a little to looke into the *Romane* and *Protestant* Opinion concerning them; which is more agreeable to the *Power* and *Rule* which Christ hath left in his Church; and which is most preservative of Peace established, or ablest to reduce perfect unity into the Church of Christ, when that poore Ship hath her ribs dashed in sunder by the waves of Contention. And this I will adventure to the World, but only in the *Nature* of a *Consideration*, and with submission to my *Mother*, the *Church of England*, and the Mother of us all, the *Univerfall Catholike Church of Christ*; As I doe most humbly All whatsoever else is herein contained.

Confid. 1.

First then, I Consider, whether all the *Power*, that an *Oecumenicall Councell* hath to Determine, and all the *Assistance* it hath, not to erre in that Determination, it hath it not all from the *Catholike*

^a Catholike Universall Body of the Church, and Clergie in the Church, whose ^b Representative it is? And it seemes it hath. For the Government of the Church being not Monarchicall, but as Christ is Head, this Principle is inviolable in Nature: Every Body Collective that represents, receives power, & priviledges from the Body which is represented, els a Representation might have force without the thing it represents; which cannot be. So there is no Power in the Councell, no Assistance to it, but what is in, and to the Church. But yet then it may be Questioned, whether the Representing Body hath ^d all the Power, Strength, and Priviledge, which the Represented hath? And suppose it hath all the Legall Power, yet it hath not all the Naturall, either of strength, or wisdom, that the whole hath. Now because the Representative hath power from the Whole, and the Maine Body, can meet no other way; therefore the Acts, Lawes, and Decrees of the Representative, be it Ecclesiasticall, or Civill, are Binding in their Strength. But they are not so certaine, and free from Error, as is that Wisdom which resides in the Whole. For in Assemblies meerely Civill, or Ecclesiasticall, all the able and sufficient men cannot be in the Body that Represents, And it is as possible, so many able, ^e and sufficient men (for some particular businessse) may be left out, as that they which are in, may misse, or mis-apply that Reason, and Ground, upon which the Determination is principally to rest. Here, for want of a cleare view of this ground, the Representative Body erres; whereas the Represented, by virtue of those Members which saw and knew the ground, may hold the Principle inviolated.

G g 3

Secondly,

^a Si Ecclesia Universitati non est data ulla Auctoritas, Ergo neque Concilio Generali, quatenus Ecclesiam Universalem representat. Bellar. L. 2. de Concil. c. 16. S. Quod si Ecclesia.

^b Concilium Generale Ecclesiam representans. Ia. Almain. in 3. Sent. D. 24. Q. unica. Episcopi sunt Ecclesia representativa, ut nostri loquuntur. Bellar. L. 3. de Eccl. Milit. c. 14. S. 3. S. 26. Nu. 8.

^d Omnis representatio virtute minor est Reipsa, vel Veritate, cujus Representatio est. Colligitur aperte ex Tho. 1. 2. q. 101. A. 2. ad. 2.

^e Posset enim contingere quod Congregati in Concilio Generali essent pauci & viles, tam igne, quam in hominum reputatione, respectu illorum qui ad illud Concilium Generale minime convenissent, &c. Ockam. Dial. par. 3. lib. 3. c. 13.

Confid. 2.

^a Ecclesia est
venerabile Corpus
mysticum per Si-
militudinem ad
Naturale. Du-
rand. 3. D. 14.
Q. 2. N. 5. Biel.
Lect. 23. in Can.
Miss.

Secondly, I Consider, That since it is thus in Na-
ture, and in Civill Bodies, if it be not so in Ecclesiasticall
too, some reason must be given why, ^a For that Body
also consists of men: Those men neither all equall in
their perfections of Knowledge and Iudgement, whe-
ther acquired by Industry, or rooted in Nature, or infu-
sed by God. Not all equall, nor any one of them per-
fect, and absolute, or freed from passion and humane
infirmities. Nor doth their meeting together make
them Infallible in all things, though the Act which is
hammered out by many together, must in reason be
perfecter, then that which is but the Child of one
mans sufficiency. If then a Generall Councell have no
ground of Not erring from the Men, or the Meeting, ei-
ther it must not be at all, or it must be by some assi-
stance and power upon them, when they are so met to-
gether: And this, if it bee lesse then the Assistance of
the Holy Ghost, it cannot make them secure against
Errour.

Confid. 3.
Num. 1.

^b Omnem veri-
tatem infallibili-
ter docendi, &c.
Stapl. Relect.
Præf. ad Lecto-
rem.

^c S. Ioh. 16. 13.

^d S. Ioh. 14. 16.

^e S. Mat. 28. 20.

^f S. Mat. 16. 18.

Thirdly, I Consider, That the Assistance of the
Holy Ghost is without Errour; That's no Question,
and as little there is, That a Councell hath it. But
the Doubt that troubles, is, Whether all assistance of the
Holy Ghost be afforded in such a High manner, as to cause
all the Definitions of a Councell in matters Fundamentall
in the Faith, and in remote Deductions from it, to be alike
infallible? Now the Romanists, to prove there is ^b in-
fallible assistance, produce some places of Scripture;
but no one of them inferres, much lesse enforces an
infallibility. The Places which Stapleton there rests
upon, are these: 'I will send you the Spirit of Truth,
which will lead you into all Truth. And, ^d This Spirit shall
abide with you for ever. And, ^e Behold I am with you to
the end of the world. To these, others add, ^f The foun-
ding of the Church upon the Rocke, against which the gates
of

of Hell shall not prevaile. And, Christ's Prayer for S. Peter, * That his Faith faile not. And Christ's promise, That † where two or three are gathered together in his Name, hee will bee in the midst of them. And that in the * Acts: It seemed good to the Holy Ghost, and to us.

* S. Luk. 22. 32.

† S. Mat. 18. 20.

* Act. 15. 28.

For the first, which is, Leading into all truth, and that for ever. ^a All, is not alwaies universally taken in Scripture. Nor is it here simply for All Truth: For

NUM. 2.

* Prosp. de vocat. Gent. L. 1. c. 10.

then a Generall Councell could no more erre in matter

of Fact, then in matter of Faith; in

which yet ^b your selves grant it may

erre. But into All Truth, is a limited

All: Into all Truth absolutely necessary

to Salvation: And this, when

they suffer themselves to be led by

the Blessed Spirit, by the Word of

God. And all Truth which Christ

had before (at least fundamentally)

delivered unto them, ^d He shall receive of mine, and

^d S. Ioh. 16. 14.

shew it unto you. And againe, ^e He shall teach you all

^e S. Ioh. 14. 26.

things, and bring all things to your Remembrance, which I

have told you. And for this necessary Truth too, the

Apostles received this Promise, not for themselves, and

a Councell, but for themselves, and the

Whole Catholike Church; of which

a Councell, be it never so generall, is

a very little part. Yea, and this very Assistance is not so

absolute, nor in that manner to the whole Church, as it

was to the Apostles; neither doth Christ in that place

speake directly of a Councell, but of His Apostles Preach-

ing, and Doctrine.

As for Christ's being with them unto the end of the

world, the Fathers are so various, that in the sense

of the Ancient Church, we may understand him present

in

NUM. 3.

^b Bellarm. 2. de Conc. c. 8. S. S. Respondeo, quidam. Where he saith, *Ubi Questio est de Facto, non de Iure, &c. In ejusmodi judiciis Concilium errare posse non est dubium. Dubium est an illud docebit omnia, S. Ioh. 14. 26. referendum sit ad illud, Quaecunque dixi vobis: quasi non aliud docturum Spiritum Sanctum dicat, quam quod ipse antea docuisset, non repugnabo, si quis ita velit interpretari, &c. Maldonat. in S. Ioh. 14.*

^f Bellarm. 2. de Con. c. 9. S. Alteram. *Affistentia Sp. Sancti non est propter Concil. sed universam Ecclesiam.*

^a S. Aug. Tr. 30. in S. Ioh. Isidor. 1. Sent. cap. 14.

^b S. Hilar. in Psalm. 124. Iustin. Martyr. Dial. cum Triphone. Prosp. Epist. ad Demetriadem.

^c S. Hilar. in Psalm. 124. Prosper. Lib. 2. de Voc. Gent. cap. 2. Leo Serm. 2. de Resurrect. Dom. cap. 3. Isidor. in Ios. c. 12.

^d S. Cyril. lib. 7. Dial. de Trin. Prosper. Epist. ad Demetriadem.

^e S. Hilar. in Psalm. 124. S. Cyril. L. 7. Dial. de Trin. S. Aug. 6. de Gen. ad Lit. c. 8. S. Leo Serm. 10. de Nat. Dom. c. 5. Isid. in Ios. c. 12. In all which places, *Vobiscum* is either interpreted *cum suis*, or *Fidelibus*, or *Universa Ecclesia*.

^f Hoc colligitur, sed quaritur non quid colligitur, sed quid dicere voluit. Mall. in S. Mat. 28.

NUM. 4.

^g 1. Cor. 3. 11.
^h Eph. 2. 20.

ⁱ S. Ignatius Ep. ad Philadelph. Qui suam firmavit Ecclesiam super Petram, adificatione spirituali. S. Hilar. l. 6. de Trin. Super hanc igitur Confessionis Petram Ecclesia adificatio est. Et paulo post: Hac Fide Ecclesia fundamentum est. S. Greg. Nyss. de Trin. adversus Iudeos.

in a Majesty, in ^b Tower, in Aye and Assistance, against the Difficulties they should find for preaching Christ;

which is the native sense, as I take it. And this Promise was made to support their weakenesse. As for his Presence, in teaching by the Holy Ghost, ^d few mention it; and no one of them which doth, speaks of any Infallible Assistance, farther then the succeeding Church keeps to the Word of the Apostles, as the Apostles kept to the Guidance of the Spirit. Besides, the

^e Fathers referre their Speech to the Church Universal, not to any Councell, or Representative Body. And Maldonate adds, That this His presence by teaching, is, or

may be a Collection from the place, but is not the Intention of Christ.

For the Rocke upon which the Church is founded, which is the next Place, we dare not lay any other Foundation, then ^g Christ: Christ laid his ^h Apostles, no question, but upon Himselfe. With these S. Peter was laid, no man questions, and in prime place of Order (would his claiming Successours be content with that) as appeares, and diverse Fathers witnesse, by his Particular designement, *Tu es Petrus*; But yet the Rocke even there spoken of, is not S. Peter's Person, either onely, or properly, but the Faith which he profes-

sed. And to this, besides the Evidence, which is in Text, and Truth, the ⁱ Fathers come

come in with very full consent. And this, That the Gates of Hell shall not prevaile against it, is not spoken of the Not erring of the Church principally, but of the Not ^a falling away of it from the Foundation. Now a Church may erre, and dangerously too, and yet not fall from the Foundation, especially if that of ^b Bellarmine be true, That there are many things, even de fide, of the Faith, which yet are not necessary to Salvation. Besides, even here againe, the Promise of this stable edification, is to the whole Church, not to a Councell; at least no farther then a Councell builds, as a Church is built, that is, upon Christ.

The next Place is Christ's Prayer for S. Peter's Faith. The native sense of which Place is, That Christ prayed, and obtained for S. Peter perseverance in the grace of God, against the strong temptation, which was to winnow him above the rest. But to conclude an Infallibility hence in the Pope, or in his Chaire, or in the Romane Sea, or in a Generall Councell, though the Pope bee President, I

Super hanc Petram edificabo Ecclesiam meam, super Confessionem videlicet Christi. S. Isid. Pelus. Epist. l. i. Epist. 235. Vt hac ratione certam omnibus Confessionem iraderet, quam ab eo inspiratus Petrus tanquam Basim, ac Fundamentum jecit, super quod Dominus Ecclesiam suam extruxit. S. Cyril. Alex. de Trin. L. 4. Petram opinor per agnominationem, aliud nihil quam inconcussam & firmissimam Discipuli fidem vocavit, in qua Ecclesia Christi ita fundata, & firmata esset, ut non laberetur, &c. B. Theodor. in Cant. Petram appellat fidei pietatem, veritatis professionem, &c. Et super hanc Petram edificabo Ecclesiam meam. S. Greg. Ep. l. 3. Ep. 33. In vera fide persistite, & vitam vestram in Petram Ecclesia, hoc est, in Confessione B. Petri Apostolorum Principis solidate. Theophylact. in Matth. 16. Super eum edificavit Ecclesiam, quia enim confessus erat, &c. quod hac Confessio fundamentum erit, &c. S. Aug. in 1. Ep. S. Ioh. tract. 10. Quid est, super hanc Petram? Super hanc Fidem, super id quod dictum est, Tu es, &c. S. Bas. Seleuc. Orat. 25. Hanc Confessionem cum nominasset Christus Petram, Petrum nuncupat eum qui primum illam est confessus, donans illi hanc appellationem tanquam insigne, & monumentum huius confessionis. Has enim est revera Pietatis Petra, hac salutis basis, &c. S. Iacob. Liturg. omi tñ Πέτρας τñς νίκης, p. 26. &c. And some which joine the Person of S. Peter, professe it is propter robur confessionis. Iustin. Mart. Dial. cum Tryph. S. Chrysost. Hom. 2. in Psal. 50. S. Amb. L. 10. in S. Luc. c. 24. And S. Greg. gives it for a Rule, when Petra is read in the singular number (and so it is here) Christus est, Christ is signified.

^a Non deficit. S. Bern. Ser. 79. in Cant. And Bellarmine himselfe going to prove Ecclesiam non posse deficere, begins with this very place of Scripture. L. 3. de Eccl. c. 13.

^b L. 3. de Eccl. c. 14. S. Quinto, si esset. Multa sunt de Fide, qua non sunt absolute necessaria ad salutem.

^a Lib. 4. de Rom.
Pont. cap. 3.

^b 2. 2. q. 2. A. 3.
Probat enim ex
his verbis, Fidem
Ecclesia Univer-
salis non posse de-
ficere.

^c Causa. 24. q. 1.
C. A. Relata.
Non de Papa,
quia Papa potest
errare.

Num. 6.

^a Testimonia propria sunt tria. Primum
est Matth. 18. &c. Bellar. L. 2. de Con-
cil. c. 2. S. 4. Sed contra, Firmitas Con-
ciliarum proprie non innitur his verbis.
Stapl. Relect. Controvers. 6. q. 4. A. 4. ad
4^{um}. Locus hic non debet huc proprie ac-
commodari. Valentia in Tho. To. 3. Dis-
put. 1. R. 1. Puncto 7. S. 45.

^c S. Mat. 18. 19. 20.

ⁱ Additâ Argumentatione à Minori ad
Majus, &c. Bellar. L. 2. de Concil. c. 2.
S. 4. Et Stapl. Relect. Cont. 6. q. 3.
A. 4.

^e Si duo vel tres congregati in nomine meo
obtinent semper quod petunt à Deo. &c.
Bellar. ibid. S. 5.

finde no one *Ancient Father* that dare adventure it.
And ^a *Bellarmino* himselfe, besides some *Popes*, in
their owne Cause (and that in Epistles counterfeit,
or falsely alledged) hath not a Father to name for this
sense of the Place, till he come downe to *Chrysolo-
gus*, *Theophylact*, and *S. Bernard*: of which *Chry-
sologus* his speech is but a flash of *Rhetoricks*, and
the other two are men of yesterday, compared with
Antiquity, and lived when (it was God's great grace,
and learned mens wonder) the corruption of the time,
had not made them corrupter then they are. And
^b *Thomas* is resolute, That what is meant here beyond
S. Peter's Person, is referred to the whole Church. And
the *Glosse* upon the *Canon Law* is more peremptorie
then he, even to the Deniall, that it is meant of the *Pope*.
And if this Place warrant not the *Popes Faith*, where
is the *Infallibility* of the *Councell* that in your Doctrine
depends upon it?

The next Place is *Bellarmines* choice one, & his first,
and he sayes 'tis a ^d proper place for
Proofof the *Infallibility* of *Generall*
Councils. This Place is *Christ's*
Promise. Where two or three are ga-
thered together in my name, there am I
in the midst of them, ^e S. Mat. 18.
And he tels us, The strength of the
Argument is not taken from these
words alone, but as they are continued
with the former, and ^f that the Argu-
ment is drawne à Minori ad Majus,
from the lesse to the Greater. Thus ^g if
two or three gathered together in my Name do alwaies ob-
taine that which they aske at God's hands, to wit, wisdom
and knowledge of those things which are necessary for
them: How much more shall all the *Bishops* gathered
together

together (in a Councell) alwaies obtaine wisdom and knowledge to Iudge those things, which belong to the Direction of the whole Church? I answer; First, 'tis most true, that here is little strength in these words alone. For, though the *Fathers* make different interpretations of this Place of Scripture, yet *most of them agree in this, That this Place is to be understood of *Consent in Prayer*. And this is manifest enough in the Text it selfe. Secondly, I think there is as little strength in them by the Argument drawne *A Minori ad Majus*. And that I prove two wayes. First, because though that Argument hold in *Naturall*, and *Necessary Things*: yet I doubt it holds not either in *Voluntary*, or *Promised things*, or things which depend upon their *Institution*. For he that *Promises the lesse*, doth not hereby promise the *greater*; and he which will *doe the Lesse*, will not alwaies *doe the greater*. Secondly, because this *Argument from the Lesse to the greater*, can never follow, but where, and so farre as the thing upon which the Argument is founded, agrees to the lesse. For if it do not alwayes agree to the lesse, it cannot *Necessarily* passe from thence to the greater. Now that upon which this Argument is grounded here, is *Infallible bearing*, and *granting the Prayers of two or three met together in the Name of Christ*. But this *Infallibility* is not alwaies found in this *Lesse Congregation*, wheretwo or three are gathered together. For they often meet, and pray, yet obtaine not, because *there are diverse other Conditions necessarily required* (as *S. Chrysostome* † observes) to make the *Prayers of a Congregation* heard beside their gathering together in the *Name of Christ*. And therefore it is not extended to a *greater*

Hh 2

Congregation,

* S. Chrys. Hom. 61. in S. Mat. 18. ubi duo vel tres pari spiritu & voluntate collecti sunt, &c. Theoph. in S. Mat. 18. S. Cyprian. L. 4. Epist. 4. S. Hilar. in S. Mat. 18.

† Quomodo igitur à Patre cuncta non consequuntur? Quia multa sunt Causæ non impetrandi, &c. S. Chrysost. Hom. in S. Matth. 18. Et Bellar. ipse. Si congregari in nomine Christi sit Nota Ecclesiæ, non erit quomodocumq; congregari. Sic enim omnes Hæreses, & Schismata congregantur in nomine Christi. Sed, &c. L. 4. de Notis Ecclesiæ. c. 2. S. Tertius non.

Congregation, or Councell, unlesse the same Conditions be still observed. Neither doth Christs Promise, *Ero in Medio*, I will be in the midst of them, inferre, That they, the greater, or the Lesse, three, or three hundred have

^a *Et si Christus adsit in medio talium, non adest tamen ad omnem effectum, aut ad hunc qui est Indicare de fide. Staple. Relect. Controv. 6. q. 3. A. 4.*

Sed nec illi semper ad Deum respiciunt qui in medio eorum est. Nec Deus sic adest iis qui respiciunt ad Ipsum, ut omnem veritatem doceat in Instanti & omni tempore simul. &c. Iunius in Bellar. L. 2. de Concil. c. 2.

all, even ^a necessary things infallibly granted unto them, as oft as they aske, if they aske not, as well as they ought, as *what* they ought. And yet most true it is, that where more or fewer are gathered together in the Name of Christ, there is he in the midst of them, but to assist, and to

grant whatsoever he shall find fit for them, not *Infal-*libly whatsoever they shall thinke fit to aske for themselves. And therefore S. Cyprian, though he use this

^b *Si duo Vnanimis tantum possunt; Quid, si Vnanimitas apud omnes esset? S. Cypr. L. 4. Epis. 4.*

very Argument *A minori ad maius*, from the lesse to the greater, yet he presumes not to Extend it as Bellarm. doth, to the obtaining of *Infallibility*; but only useth it in the Generall way, in which there neither is, nor can be doubt of the truth of it. Thus. ^b *If two that are of one minde to God-ward, can doe so much, what might be done, if there were*

^c *Non ad Infallibilem certitudinem alicujus Sententia, in quam plures in Nomine Christi consentiunt, locus hic Evangelii propriè accomodari debet, sed ad efficaciam consensionis plurium ad id impetrandum, quod unanimiter in Christi Nomine petunt, si id quidem ad eorum salutem expediat. Secus enim non modo ex illo loco probabitur &c. Greg. de Valen. To. 2. in Thom. Disput. 1. Q. 1. Puncto. 7. S. 45. And although Stapleton approves this Argument *a Minori ad Majus*, yet withall he sayes. *Firmitas Conciliorum illis Christi verbis propriè non innuitur; Quia nec Christus ibi de Conciliis Episcoporum loquitur, sed de quavis Fidelium unanimi Congregatione. Nec et si &c. Staple. Relect. Contr. 6. q. 3. A. 4.**

Vnanimity among all Christians? Undoubtedly more, but not All whatsoever they should aske, unlesse all other Requisites were present. Thirdly, in this their owne^c Great Champions disagree from Bellarmine, or he from them. For Gregory de Valentia and Stapleton tell us, That this place doth not belong properly to prove an Infalible Certainty of any sentence in which more agree in the Name of Christ: But to the efficacy of Consent for obtaining that which more shall pray for in the Name of Christ, if at least that be for their
soules

soules health. For els you may prove out of this Place, That not only the Definition of a Generall Councell; but even of a Provinciall, nay of two or three Bishops gathered together is valid, and that without the Popes Assent.

The last Place mentioned for the Infallibility of Generall Councells is that, Acts, 15. where the Apostles say of themselves and the Councell held by them: It seemes good to the Holy Ghost, and to Vs. And They might well say it. For They had Infallibly the Assistance of the Holy Ghost, and they kept close to his Direction. But I do not finde, that any Generall Councell since, though they did implore (as they ought) the Assistance of that Blessed Spirit, did ever take upon them to say in terminis, in expresse termes of their Definitions: *Visum est Spiritui Sancto, & Nobis*. It seemed good to the Holy Ghost, and to Vs. Acknowledging even thereby (as I conceive) a great deale of Difference in the Certainty of those things, which a Generall Councell at after Determined in the Church; and those which were settled by the Apostles, when They sate in Councell. But though I do not finde, That They used this speech punctually, and in termes, yet the Fathers, when They met in Councell were Confident, and spake it out, That They had Assistance from the Holy Ghost; yet so, as that They neither tooke Themselves, nor the Councells They sate in, as Infallibly Guided by the Holy Ghost, as the Apostles were. And Valentia is very right;

* That though the Councell say they are gathered together in the Holy Ghost, yet the Fathers are neither Arrogant, in using the speech, nor yet Infallible for all that. And this is true, whether the

Pope approve, or disapprove their Definitions; Though Valentia will not admit that. The Pope must be (with him) infallible, what ever come of it. Now though this be but an Example, & include no Precept, yet both

Hh 3

and

NUM. 7.
Act. 15. 28.

^a *Quintum Argumentum &c. Aut sunt ergo Arrogantes, quod putandum non est, Aut infallibiliter definiunt. Respondet Valentia concedendo neutrum, To. 3. in Thom. Disp. 1. Q. 1. Puncto 7. S. 45.*

^b *Firmitas eorum nititur Exemplo primi Concilii Staple. Relect. Contro. 6. q. 3. A. 4. ad 3.*

^a Et Bellarm. dicit Locum hunc esse tertium à Propriis. L. 2. de Concil. c. 2. §. Tertius Locus.

^b Conciliorum Decreta sunt Spiritus Sancti Oracula. Stapl. ibid. Sententia Orthodoxa, prima.

^c Si illud Concilium ex quo formam acceperunt omnia alia Concilia asserit Decreta sua esse Decreta Sp. Sancti, certè idem asserere possunt cetera legitima Concilia, &c. Bellar. ibid.

and ^a Bellarmine make this Place a proper Prooffe of the Infallibility of Generall Councils. And ^b Stapleton sayes the Decrees of Councils are the *Very Oracles of the Holy Ghost*, which is little short of Blasphemy. and ^c Bellarmine addes, that, Because all other Councils borrowed their forme from this, therefore other lawfull Councils may affirme also, That their Decrees are the Decrees of the Holy Ghost. Little considering therewhile, That it is one thing to borrow the *Forme*, and another thing to borrow the *Certainty*, and the Infallibility of a Councell For suppose that After-Councils did follow the Form of that first Council exactly in all Circumstances, yet, I hope, no advised man will say, There is the like Infallibility in other Councils, where no man sate that was *Inspired*, as was in this, where all, that sate as Iudges, were *Inspired*. Or if any Iesuite will be so bold as to say it, he had need bring

^d Vide quàm prudenter agunt, non precipitant Sententiã, sed singula expendunt. In rebus enim Fidei & qua conscientia tangunt, non satis est dicere, Volumus Mandamus. Vides igitur quomodo Conveniunt Apostoli, simpliciter Conveniunt, nihil nisi Deum quarunt, & aliorum salutem expetunt &c. Quid igitur mirum si in hoc Concilio fuerit Spiritus Sanctus? &c. Nos aliter Convenimus, nempe cum magnâ pompâ, nosq; ipsos quarimus; atq; nobis pollicemur nihil nobis non licere de Plenitudine Potestatis. Et quomodo Sp. Sanctus ejusmodi Concilia probare possit? Fetus in Act. 15. 7

very Good Prooffe for it, and far better then any is brought yet. Now that all Councils are not so Infallible as was this of the Apostles, nor the Causes handled in them, as there they were, is manifest by ^d One of their owne, who tels us plainly That the Apostles in their Councell delt very prudently, did not precipitate their Iudgement, but waighed all things. For in Matters of Faith, and which touch the

Conscience, it is not enough to say, Volumus & Mandamus, We Will and Command. And thus the Apostles met together in simplicity and singlenesse, seeking nothing but God, and the Salvation of men. And what wonder if the Holy Ghost were present

present in such a Councell? Nos aliter. But we meet otherwise, in great pompe, and seeke our selves, and promise our selves that we may doe any thing out of the Plenitude of our power. And how can the Holy Ghost allow of such meetings? And if not allow; or approve the Meetings, then certainly not concur to make every thing Infallible, that shall be concluded in them.

And for all the Places together waigh them with indifferency, and either they speake of the Church (including the Apostles) as all of them doe; And then All grant the Voyce of the Church is Gods Voyce, Divine and Infallible. Or else they are Generall unlimited, and applyable to private Assemblies as well as Generall Councils, which none grant to be Infallible, but some mad Enthusiasts. Or els they are limited, not simply into All truth, but All necessary to salvation; in which I shall easily grant a Generall Councell cannot erre, suffering it selfe to be led by this Spirit of Truth in the Scripture, and not taking upon it to lead both the Scripture and the Spirit. For Suppose these Places or any other, did promise Assistance even to Infallibility, yet they granted it not to every Generall Councell, but to the Catholike Body of the Church it selfe, and if it be in the whole Church principally, then is it in a Generall Councell, but by Consequent; as the Councell represents the Whole. And that which belongs to a thing by consequent, doth not otherwise, nor longer, belong unto it, then it consents and cleaves to that, upon which it is a consequent. And therefore a Generall Councell hath not this Assistance, but as it keepes to the whole Church, and Spouse of Christ, whose it is to heare His word, and determine by it. And therefore if a Generall Councell wil go out of the Churches way, it may easily goe without the Churches Truth.

Num. 8.

Fourthly,

Consid. 4.
NUM. I.

† S. Mat. 16, 18.

* *Ecclesia Universalis fide habet indefectibilem &c. Non quidem in Generali Synodo congregata, quam aliquoties errasse percepimus.* &c. Wald. L. 2. Doct. Fid. Ar. 2. c. 19. S. 1. S. 38. N. 4.

² Aug. L. 2. de Bapt. contra Donat. cap. 3.

³ *Ipsaq; Plenaria sepe priora à posterioribus emendari.*

Fourthly, I Consider, That All agree, That the Church in Generall can never erre from the Faith necessary to Salvation : No Persecution, no Temptation, no Gates of Hell (whatsoever is meant by them) can ever so prevaile against it. For all the Members of the Militant Church cannot erre, either in the whole Faith, or in any Article of it ; it is impossible. For if all might so erre, there could be no union betweene them, as Members, and Christ the Head : And no Union betweene Head and Members, no Body, and so no Church, which cannot be. But there is not the like consent, That * Generall Councils cannot erre. And it seemes strange to me, the Fathers having to doe with so many Hereticks, and so many of them opposing Church Authority, that in the condemnation of those Hereticks, this Proposition, even in termes (A Generall Councell cannot erre) should not be found in any one of them, that I can yet see. Now suppose it were true, That no Generall Councell had erred in any matter of moment to this day, which will not be found true; yet this would not have followed, that it is therefore infallible, and cannot erre. I have no time to descend into Particulars, therefore to the Generall still. S. Augustine^a puts a Difference betweene the Rules of Scripture, and the Definitions of men ; This Difference is ; *Præponitur Scriptura*, That the Scripture hath the Prerogative, That Prerogative is, That whatsoever is found written in Scripture, may neither be doubted, nor disputed, whether it be true, or right. But the Letters of Bishops may not only be disputed, but corrected by Bishops that are more learned and wise then they, or by Nationall Councils; and Nationall Councils by Plenary or Generall : And even^b Plenary Councils themselves may be amended, the former by the later. It seemes it was no newes with S. Augustine, that a Generall Councell might erre, and therefore inferiour to the Scripture,

Scripture, which may neither be doubted, nor disputed, where it affirms. And if it be so with the Definition of a Councell too (as^a Stapleton would have it) That that may neither be doubted, nor disputed; Where is then the Scriptures Prerogative?

*Vox Ecclesiastica
lis est, ut non de ea
judicemus recte
ne an secus docu-
erit. So. Stap. Re-
lect. c. 4 q. 1. A.*

I know there is much shifting about this Place, but it cannot be wrastled off.^b Stapleton sayes first, That S. Augustine speaks of the Rules of Manners, and Discipline: And this is Bellarmine's last shift. Both are out, and Bellarmine in a Contradiction. Bellarmine in a Contradiction: For first he tels us, *Generall Councils cannot erre in Precepts of Manners*; and then, to turne off Saint Augustine in this Place, hee tels us, That if Saint Augustine doth not speake of matter of Fact, but of Right, and of universal Questions of Right, then he is to be understood^d of Precepts of Manners, not of Points of Faith. Where he hath first runne himselfe upon a Contradiction; and then we have gained this ground upon him, That either his Answer is nothing; or els against his owne state of the Question, *A Generall Councell can erre in Precepts of Manners*. So belike when Bellarmine is at a shift, A Generall Councell can, and cannot erre in Precept of Manners. And Both are out: For the whole Dispute of Saint Augustine, is against the Errour of Saint Cyprian, followed by the Donatists, which was an Errour in Faith; Namely, That true Baptisme could not be given by Hereticks, and such as were out of the Church. And the Proove which Stapleton and Bellarmine draw out of the subsequent words (^e *When by any experiment of things, that which was shut, is opened*) is too weake: For experiment there is not of Fact; nor are the words, *Conclusum est*, as if it were of a Rule of Discipline concluded, as Stapleton cites them; but a farther experiment or proove of the Question in hand; and pertaining to faith which was then shut up, and as

NUM. 2.
^b *De Regulis
Morum & Di-
sciplina. Relect.
Con. 6. q. 3. A. 4.*

^c *L. 2. de Concil.
c. 2. Princip.*

^d *ib. cap. 7. §. Po-
test etiam.*

^e *Quando aliquo
rerum experi-
mento, quod clau-
sum erat, aperi-
tur.*

* Ib. c. 4. *Nebulis involuta.*

Saint Augustin after speakes, * wrapped up in cloudy darknesse.

NUM. 3.

† *Sensus est, quod Concilia posteriora emendant, id est, perfectius explicant fidem in semine antiqua Doctrina latentem.* &c. Stapl. *Relect. Contr.* 6. q. 3. A. 4.

* *Quia in re nihil erroneum ullum Concilium docuit.* &c.

NUM. 4.
† *Sap.*

* Not uled but either for *Corrigere*, or *Auferre*; And so S. Augustine uses the word, *L. 20. cont. Faust. c. 21.* and Bellarmine though he interpret it in matter of Fact, yet equals the word with *Correxit*, 2. de *Con. c. 8.* § Respond. Quæst.

Next Stapleton † will have it, That if Saint Augustine doe speake of a Cause of Faith, then his meaning is, that later Generall Councils can mend, that is, explicate more perfectly that Faith which lay hid in the seed of Ancient Doctrin. He makes instance, That about the Divinity of Christ, the Councell of Ephesus explicated the first of Nice; Chalcedon, both of them; Constance, Chalcedon. And then concludes: * In all which things, none of (these) Councils taught that which was erroneous: An excellent Conclusion: These Councils, and These in this thing, taught no errour, and were only explained: Therefore no Councell can erre in any matter of Faith, Or therefore S. Augustine speakes not of an Emendation of errour, but of an Explanation of sense: whereas every eye sees neither of these can follow.

Now that S. Augustine meant plainly, That even a Plenary Councell might erre, and that † often (for that is his word) and that in matter of Faith, and might and ought so to be amended in a later Councell, I think wil thus appeare. First his word is, *Emendari*, to be amended, which properly supposes for error, and faultinesse, not Explanation; And Saint Augustine needed not to go to a word of such a * forced sense, nor sure would, especially in a Disputation against Adversaries. Next, S. Augustines Dispute is against S. Cyprian and the Councell held at Carthage about Baptisme by Hereticks; in which Point, that Nationall Councell erred (as now all agree) And S. Augustines Deduction goes on: Scripture cannot be other then right,

right ; That is the Prerogative of it: but Bishops may, and be^a Reprehended for it, if peradventure they^{*} erre from the Truth, and that either by more learned Bishops, or by Provinciaall Councils. Here Reprehension, and that for deviation from the Truth, is (I hope) Emendation properly, and not Explanation onely. Then Provinciaall Councils, they must † yeeld to Generall : And to yeeld is not in case of Explanation only. Then it followes, That even Plenary Councils themselves may be amended, the former by the later ; still retaining that which went before, If peradventure they erred, or made deviation from the Truth. And if this be not so, I would faine know, why in one and the same tenour of words, in one and the same continuing argument, and deduction of S. Augustine, Reprehendi should be in proper sense, and à veritate deviatum in proper sense ; and Cedere in proper sense, and only Emendari should not be proper, but stand for an Explanation? If you say the Reason is, because the former words are applyed to men, and Nationall Councils, both which may erre, but this last to Generall Councils, which cannot erre ; This is most miserable begging of the Principle, and thing in Question.

Again, S. Augustine concludes there, That the Generall Councell preceding may be amended by Generall Councils that follow, ^b When that is knowne which lay hid before. Not as Stapleton would have it, lay hid as in the seed of Ancient Doctrine only, and so needed nothing but explanation ; but hid in some darknes or ambiguity, which led the former into error, and mistaking, as appeares : For S. Augustine would have this amendment made without Sacrilegious Pride, doubtlesse, of insulting upon the former Council, that was to be amended ; and without swelling arrogancy, sure, against the weaknesse in the former Councell ; and without

^a Reprehendi.
^{*} Si quid in iis forte à veritate deviatum est.

† Cedere.

Num. 5.

^b Quam cognoscitur quod latet.

contention of envie, which uses to accompany mans frailty, where his, or his friends Error is to be amended by the later Councell; and in holy Humility, in Catholike Peace, in Christian Charity, no question, that a Schisme be not made to teare the Church (as here the Donatists did) while one Councell goes to reforme the lapse of another, if any be. Now to what end should this learned Father be so zealous in this work, this highest worke, that I know in the Church, Reviewing and Surveighing Generall Councils, to keepe off Pride, and Arrogance, and Envie, and to keepe all in Humility, Peace, and Charity; if after all this noyse, he thought later Councils might do nothing, but amend, that is, explaine the former?

NUM. 6.

* Bellar. L. 2, de
Concil. c. 7. §. Re-
spondeo primo,
foris.

† S. 26. N. 1.

That shift, which * Bellarmine addes to these two of Stapleton, is poorest of all, namely, That S. Augustine speakes of unlawfull Councils; and it is no question, but they may be amended, as the second Ephesine was at Chalcedon. For this Answer hath no Foundation but a peradventure; nor durst Bellar. rest upon it. And most manifest it is, that S. August. speaks of Councils in general, that they may erre, and be amended in Doctrine of Faith; and in case they be not amended, that then they be condemned and rejected by the Church, as this of Ephesus, and divers others were. And as for that meere Trick, of the † Popes Instruction, Approbation, or Confirmation, to preserve it from errour, or ratifie it that it hath not erred, the most ancient Church knew it not. He had his Suffrage, as other great Patriarchs had, and his Vote was highly esteemed, not onely for his Place, but for worth too, as Popes were then. But that the Whole Councell depended upon him, and his confirmation, was then unknowne, and I verily thinke at this day not Believed, by the wise and Learned of his Adherents.

Fiftly,

Fifthly, it must be considered, If a Generall Councell may erre, who shall judge it? S. Augustine is at ^a *priora à posterioribus*, Nothing sure, that is lesse then a ^b Generall Councell. Why, but this yet layes all open to uncertainties, and makes way for a Whirlewind of a Private Spirit, to ruffle the Church. No, neither of these. First, all is not open to uncertainties. For Generall Councils lawfully called, and ordered, and lawfully proceeding, are a Great and an Awfull Representation, and cannot erre in matters of Faith, keeping themselves to God's Rule, and not attempting to make a New of their own; and are with all submission to be observed by every Christian, where Scripture, or evident Demonstration come not against them. Nor doth it make way for the Whirlewind of a private Spirit: For Private Spirits are too giddy to rest upon Scripture, and too heady and shallow to be acquainted with Demonstrative Arguments. And it were happy for the Church, if she might never be troubled with Private Spirits, till they brought such Arguments. I know this is hotly objected against Hooker, the ^d Authour calls him a ^c Wise Protestant, yet turnes thus upon him. If a Councell must yeeld to a Demonstrative Prooffe, Who shall Iudge, whether the Argument that is brought, be a Demonstration, or not? For every man, that will kicke against the Church, will say, the Scripture he urges, is evident, and his Reason a Demonstration. And what is this, but to leave all to the wildenesse of a Private Spirit? Can any ingenuous man read this Passage in Hooker, and dreame of a Private Spirit? For to the Question, Who shall judge? Hooker answers, as if it had beene then made; ^f An Argument necessary and Demonstrative, is such (saith he) as being proposed to any man, and understood, the minde cannot chuse but inwardly assent unto it. So, it is not enough to thinke or say it is

Confid. 5.

NUM. 1.

^a Ibid.^b S. 32. N. 5.^c Prefat. p. 29.^d Dialogus ai-
tus, Deus &
Rex.^e Cordatus Pro-
testans.^f Pref. p. 29. And
therefore A. C.
is much to blame
after all this, to
talk of a pretext
of seeming evi-
dent Scripture,
or Demonstration.
As he doth.
p. 59.

^a S. 32. Nu. 2.^b Prefat. p. 28.

NUM. 2.

^c 2 de Bapt. cont.
Don. cap. 4.^d *Uni verum dicenti, & demonstranti.*^e Cont. Fund. cap. 4.^f *Que quidem si tam manifesta monstratur, ut in dubium venire non possit, proponenda est omnibus illis rebus, quibus in Catholica tenetur: Ita si aliquid apertissimū in Evangelio. l. 1. c. 4.*

Demonstrative. The Light then of a *Demonstrative Argument*, is the Evidence which it selfe hath in it selfe to all that understand it. Well; but because all understand it not, If a Quarrell be made, Who shall decide it? No Question, ^a but a *Generall Councell*, not a *Private Spirit*: first, in the intent of the Authour; for *Hooker* in all that Discourse makes the Sentence of the Councell ^b binding: and therefore that is made Judge, not a *Private Spirit*. And then for the Judge of the *Argument*, it is as plaine: For if it be evident to any man, then to so many Learned men as are in a *Councell*, doubtlesse: And if they cannot but assent, it is hard to thinke them so impious, that they will define against it. And if that which is thought evident to any man, be not evident to such a *grave Assembly*, it is probable 'tis no *Demonstration*, and the producers of it, ought to rest, and not to trouble the Church.

Nor is this *Hooker's* alone, nor is it newly thought on by us. It is a Ground in *Nature*, which *Grace* doth ever set right, never undermine. And *S. Augustine* hath it twice in one Chapter, That *S. Cyprian*, and that Councell at *Carthage*, would have presently yeelded to any one that would ^d demonstrate Truth. Nay, it is a Rule with ^e him, *Consent of Nations, Authority confirmed by Miracles, and Antiquity, S. Peters Chaire, and Succession from it, Motives to keepe him in the Catholike Church, must not hold him against Demonstration of Truth*; ^f which if it bee so clearely demonstrated, that it cannot come into doubt, it is to be preferred before all those things, by which a man is held in the Catholike Church. Therefore an evident *Scripture*, or *Demonstration of Truth* must take place every where, but where these cannot be had, there must be Submission to Authority.

And

And doth not Bellarmine himselfe grant this? For Num. 3. speaking of Councils, he delivers this Proposition, *That Inferiours may not judge, whether their Superiours (and that in a Councell) do proceed lawfully, or not.* But then having bethought himselfe, that Inferiours at all times, and in all Causes, are not to be cast off, he adds this Exception, *Unlesse it manifestly appeare that an intolerable Error be committed.* So then, if such an Error be, and be manifest, Inferiours may do their duty, and a Councell must yeeld; unlesse you will accuse Bellarmine too of leaning to a Private Spirit; for neither doth he expresse who shall judge, whether the Error be intolerable.

^a L. 2 de Concil. c. 8. §. Alii dicunt Cencilium. Nisi manifestissime constet intolerabilem errorem committi.

This will not downe with you, but the Definition of a *Generall Councell* is, and must be *infallible*. Your Fellowes tell us (and you can affirme no more) That the *Voice of the Church* determining in Councell, is not ^b *Humane*, but *Divine*. That is well; *Divine*, then sure *Infallible*; yea, but the Proposition stickes in the throat of them that would utter it. It is not *Divine simply*; but in a *manner Divine*. Why but then sure not *infallible*, because it may speak lowdest in that manner, in which it is not *Divine*. Nay more: *The Church (forsooth) is an infallible Foundation of Faith, in an higher kinde then the Scripture: For the Scripture is but a Foundation in Testimony, and Matter to be believed; but the Church as the efficient cause of Faith, and in some sort the very formall.* Is not this Blasphemie? Doth not this knock against all evidence of Truth, and his owne Grounds, that sayes it? Against all evidence of Truth: For in all Ages, all men that once admitted the *Scripture* to be the Word of God (as all *Christians* doe) doe with the same breath grant it most undoubted and infallible. But all men have not so judged of the *Churches Definitions*, though they have

Num. 4.

^b Scapl. Relect. Cont. 4. 2. 3. Ar. 1.

^c Divina suo modo. Ibid. And so A.C. too, who hath opened his mouth very wide to proove the Succession of Pastors in the Church, to be of Divine, and infallible Authority; yet in the close is forced to add, *At least in some sort*, p. 51.

^d In altiori genere, viz. in genera causa efficiens, atque adeo aliquà ex parte formalis. Ibid. 2. 4. Ar. 3.

have in greatest Obedience submitted to them. And against his owne Grounds, that sayes it: For the Scripture is *absolutely, and every way Divine*; the Churches Definition is but *suo modo*, in a sort, or manner *Divine*. But that which is but in a sort, can never be a Foundation in an Higher Degree, then that which is absolute, and every way such: Therefore neither can the Definition of the Church be so infallible as the Scripture; much lesse *in altiori genere*, in a higher kinde then the Scripture. But because, when all other things faile, you flie to this, That the Churches Definition in a Generall Councell, is by *Inspiration*, and so Divine and infallible: My haste shall not carrie mee from a little Consideration of that too.

Confid. 6.
Num. I.

Sixtly then, If the Definition of a Generall Councell be infallible, then the infallibility of it is either in the Conclusion, and in the Meanes that prove it; or in the Conclusion, not the Meanes; or in the Meanes, not the Conclusion. But it is infallible in none of these. Not in the first, *The Conclusion and the Meanes*: For there are diverse Deliberations in Generall Councils, where the Conclusion is Catholike; but the Meanes by which they prove it, not infallible. Not in the second, *The Conclusion, and not the Meanes*: For the Conclusion must follow the nature of the Premisses or Principles out of which it is deduced; therefore if those which the Councell uses be sometimes uncertaine, as is proved before, the Conclusion cannot be infallible. Not in the third, *The Meanes, and not the Conclusion*: For that cannot but be true and necessary, if the Meanes be so. And this I am sure you will never grant; because if you should, you must deny the Infallibility which you seeke to establish.

Num. 2.

To this (for I confesse the Argument is old, but
can

can never be worne out, nor shifted off) your great Master^a Stapleton (who is miserably hamper'd in it, and indeed so are you all) answers, That the *Infallibility* of a Councell is in the second Course, that is, ^b *It is infallible in the Conclusion, though it be uncertaine and fallible in the Meanes, and Prooffe of it.* How comes this to passe? It is a thing altogether unknowne in *Nature* and *Art* too, That *fallible Principles* can, either father, or mother, beget, or bring forth an *infallible Conclusion*.

^a *Relect. Cont. 4. q. 2. ad Argu. 11.*

^b And herein I must needs Commend your Wisdome. For you have had many Popes so ignorant, grossely ignorant, as that they have beene no way able to sift, and Examine the Meanes. And therefore you doe most advisedly make them infallible in the Conclusion without the Meanes. S. 39. Nu. 8.

Well, that is granted in *Nature*, and in all *Argumentation*, that causes Knowledge. But we shall have Reasons for it: *'First, because the Church is discursive, and uses the weights, and moments of Reason in the Meanes; but is Prophetickall, and depends upon immediate Revelation from the Spirit of God, in delivering the Conclusion.* It is but the making of this appeare, and all Controversie is at an end. Well, I will not discourse here, To what end there is any use of Meanes, if the *Conclusion* be *Prophetickall*, which yet is justly urged; for no good cause can be assigned of it. If it be *Prophetickall* in the Conclusion (I speake still of the *present Church*; for that which included the *Apostles* which had the Spirit of *Prophecie*, and immediate *Revelation*, was ever *Propheticke* in the Definition, but then that was *Infallible* in the *Meanes* too) Then since it delivers the Conclusion not according to *Nature* and *Art*, that is, out of Principles which can beare it, there must be some *supernaturall Authority* which must deliver this Truth: That (say I) must be the *Scripture*. For if you flie to immediate Revelation now, the *Enthusiasme* must be yours. But the *Scriptures*, which are brought in the

NUM. 3.

^c *Ibid. Not. 4.*

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very

very Exposition of all the Primitive Church, neither say it, nor enforce it. Therefore *Scripture* warrants not your *Prophecie* in the Conclusion. And I know no other thing, that can warrant it. If you think the *Tradition of the Church* can, make the world beholding to you. Produce any *Father* of the Church, that sayes, This is an *Univerſall Tradition of the Church*, That her *Definitions* in a *Generall Councell* are *Propheticall*, and by immediate *Revelation*. Produce any one *Father* that sayes it of his own Authority, That he thinks so: Nay, make it appeare, that ever any *Prophet*, in that which he delivered from God, as *Infallible Truth*, was ever *discursive* at all in the *Meanes*. Nay, make it but probable in the ordinary course of *Prophecie* (and I hope, you go no higher, nor will I offer at God's absolute Power) That that which is *discursive* in the *Meanes*, can be *Prophetick* in the Conclusion, and you shall be my great *Apollo* for ever. In the meane time, I have learned this from^a yours, That all *Prophecie* is by *Vision*, *Inspiration*, &c. And that no *Vision* admits *Discourse*: That all *Prophecie* is an *Illumination*, not alwayes present, but when the Word of the^b Lord came to them, and that was not by *Discourse*. And yet you^c say againe, That this *Prophetick Infallibility* of the Church is not gotten without *study* and *industry*. You should do well to tell us too, why God would put his Church to *study* for the *Spirit of Prophecie*, which never any *Particular Prophet* was put unto. And whosoever shall *study* for it, shall do it in vaine, since *Prophecie* is a^e *Gift*, and can never bee an *acquired Habit*. And there is somewhat in it, that *Bellarmino*, in all his *Dispute* for the Authority of *Generall Councils*, dares not come at this *Rocke*. He prefers the Conclusion, and the Canon, before the Acts and the *Deliberations* of *Councils*, and so do we: but I do not remember, that ever he speaks out, That the Conclusion

^a *Propheta audiebant à Deo intensius inspirante. Tho. 2. 2a. q. 5. A. 1. ad 3.*

^b The word of the Lord came unto me, is common in the Prophets.

^c *Stapl. Relect. Cont. 4. q. 2. p. 473.*

^d *Prophetica Revelationem nullo pacto haberi posse, vel ope Naturæ, vel studio, Contra Avicennam, Algazalem, Averroem, &c. Fran. Picus. 2. Prænot. c. 4.*

^e *1. Cor. 12. 10.*

^f *L. 2. de Conc. c. 12.*

Conclusion is delivered by Prophecie, or Revelation. Sure he founded the shore, and found danger here. He did found it: For a little before he speaks plainly (would his bad Cause let him be constant?) **Councils do deduce their Conclusions.* What? from *Inspiration*? No: But out of the Word of God, and that per ratiocinationem, by *Argumentation*: Neither have they, nor do they write any immediate Revelations.

The second Reason, why ^a*Stapleton* will have it Propheticke in the Conclusion, is, 'Because that which is determined by the Church, is matter of Faith, not of Knowledge: And that therefore the Church proposing it to be believed, though it use Meanes, yet it stands not upon Art, or Meanes, or Argument, but the Revelation of the Holy Ghost: Els when we embrace the Conclusion proposed, it should not be an Assent of Faith, but an Habit of Knowledge: This for the first part (That the Church uses the Meanes, but followes them not) is all one in substance with the former Reason. And for the later part, That then our admitting the Decree of a Council, would be no Assent of Faith, but an Habit of Knowledge; what great inconvenience is there, if it be granted? For I think it is undoubted Truth, That one, and the same Conclusion may be Faith to the Believer, that cannot prove, and Knowledge to the Learned, that can. And ^b*S. Augustine*, I am sure, in regard of one, and the same thing, even this, the very *Wisdom* of the Church in her *Doctrine*, ascribes *Vnderstanding* to one sort of men, and *Beliefe* to another weaker sort. And ^c*Thomas* goes with him.

Now for further satisfaction, if not of you, yet of others, this may well be thought on. Man lost by sin the Integrity of his *Nature*, and cannot have *Light* enough to see the way to Heaven, but by *Grace*. This *Grace* was first merited, after given by Christ: this *Grace*

* Concilia non habent, neque scribunt immediatas Revelationes. &c sed ex Verbo Dei per ratiocinationem deducunt Conclusiones. Bellar. l. 2 de Concil. A. 12. S. At Concilia non.

NUM. 4. ^a Stap. 76. p. 374

^b Cont. Fund. c. 4. ^c Tho. p. 1. q. 2. A. 2. ad 1. Nihil prohibet illud, quod secundum se demonstrabile est, & scibile, ab aliquo accipi ut Credibile, qui Demonstrationem non capit.

NUM. 5.

^a L. 3. Rationalis & ubique diffusa.

^b Ut ipsa fide valentiores facti, quod credimus intelligere mereamur, non jam hominibus, sed Deo intrinsecus mentem nostram firmante & illuminante. S. Aug. cont. Epist. Fundamenti. c. 14.

^c Omnia genera Ingeniorum subdita Scriptura. S. Aug. L. 22. cont. Faust. cap. 96.

^d Almain. 3. D. 24. q. 1. & Tho. 2. 24. q. 1. c. 1. 5. C. Id quod est scitum ab uno homine etiam in statu via. est ab alio Creditum, qui hoc Demonstrare non novit.

^e Concilium Nicenum deduxit Conclusionem ex Scripturis. Belar. 2. de Concil. c. 12. S. Sic etiam.

is first kindled in *Faith*; by which, if we agree not to some *Supernaturall Principles*, which no *Reason* can demonstrate simply, we can never see our way. But this *Light*, when it hath made *Reason* submit it self, clears the *Eye of Reason*, it never puts it out. In which sense, it may be, is that of ^a Optatus, That the very *Catholike Church* it selfe is reasonable, as well as diffused every where. By which ^b *Reason* inlightened (which is stronger then *Reason*) the Church in all Ages hath beene able, either to convert, or convince, or at least ^c stop the mouths of *Philosophers*, and the great men of *Reason*, in the very Point of *Faith*, where it is at highest. To the present occasion then. The first, immediate, *Fundamentall Points of Faith*, without which there is no salvation, as they cannot be proved by *Reason*; so neither need they be determined by any *Councell*, nor ever were they attempted, they are so plaine set downe in the *Scripture*. If about the sense, and true meaning of these, or necessary deduction out of these *Prime Articles of Faith*, *Generall Councils* determine any thing, as they have done in *Nice*, and the rest; there is no inconvenience, that one and the same *Canon* of the *Councell* should be believed, as it reflects upon the *Articles and Grounds indemonstrable*; and ^d yet knowne to the Learned, by the Meanes and Proofs, by which that Deduction is vouched, and made good. And againe, the Conclusion of a *Councell*, suppose that in *Nice*, about the *Consubstantiality of Christ with the Father*, in it selfe considered, is indemonstrable by *Reason*; There I believe, and assent in *Faith*: But the same Conclusion, ^e if you give me the Ground of *Scripture*, and the *Creed* (and somewhat must be supposed in all, whether *Faith*, or *Knowledge*) is demonstrable by naturall *Reason*, against any *Arrian* in the world. And if it be demonstrable, I may know it, and have an Habit of

of it. And what inconvenience in this? For the weaker sort of Christians, which cannot deduce, when they have the *Principle* granted, they are to rest upon the *Definition only*, and their Assent is *meere Faith*: yea, and the *Learned* too, where there is not a *Demonstration* evident to them, assent by *Faith only* and not by *knowledge*. And what inconvenience in this? Nay, the necessity of Nature is such, that these Principles once given, the understanding of man cannot rest, but it must be thus And the [†]*Apostle* would ^{† S. Pet. 3.15.} never have required a man to be able to give a Reason, and an account of the hope that is in him, if he might not be able to know his account, or have lawfull interest to give it, when he knew it, without prejudicing his *Faith* by his knowledge. And suppose exact knowledge and *meere Believe* cannot stand together in the same Person, in regard of the same thing, by the same meanes, yet that doth not make void this Truth. For where is that exact knowledge, or in whom, that must not meere, in points of *Faith*, believe the *Article*, or Ground upon which they rest? But when that is once believed, it can demonstrate many things from it. And *Definitions* of Councils are not *Principia Fidei*, Principles of Faith, but Deductions from them.

And now because you aske, *Wherein are we nearer* ^{Consid. 7.} *to unity by a Councell, if a Councell may erre?* ^{NUM. 1.} Besides the Answer given, I promised to consider which Opinion was most agreeable with the Church, which most able to preserve, or reduce Christian Peace: The *Romane*, That a Councell cannot erre; Or the *Protestants*, That it can. And this I propose not as a Rule, but leave the Christian world to consider of it, as I doe.

First then I Consider, Whether in those Places of ^{NUM. 2.} Scripture before mentioned, or any other, there bee promised to the present Church an *absolute Infallibility*?

* *Relect. Cont.*
4. q. 2. Notab. 3
Exacta & Om-
nimoda Infalli-
bilitate non indi-
get, sed satis est
semel acceptis.
¶ c.

¶ L. 2 de Con. c.
12. S. ult. Cum
utraq; sint in-
fallibilis veri-
tatis, a quæ certa
dici possunt.

NUM. 3.

¶ Nam si Ecclesia Vniuersitati non est da-
ta ulla Authoritas; ergo nec Concilio Ge-
nerali, quatenus Ecclesiam Vniuersalem
representat. Bellar. L. 2. de Concil. c. 16.
S. Quod si Ecclesie.

¶ Petrus personam Ecclesia Catholica su-
stinet, & huic data sunt claves, quum
Petro data. De Agon. Chr. c. 30.

Or whether such an Infallibility will not serve the
turne, as * Stapleton; after much wrigling, is forced to
acknowledge? One not every way exact: because it is
enough, if the Church doe diligently insist upon that which
was once received: and there is not need of so great certainty
to open and explicate that which lyes hid in the seed of Faith
sowne, and deduce from it as to seeke out, and teach that which
was altogether unknowne. And if this be so, then sure the
Church of the Apostles required guidance by a greater
degree of Infallibility, then the present Church; which
yet, if it follow the Scripture, is Infallible enough,
though it hath not the same degree of Certainty
which the Apostles had, and the Scripture hath. Nor
can I tell, what to make of Bellarmine, that in a whole
Chapter disputes five Prerogatives, in Certainty of
Truth, ^a that the Scripture hath above a Councell; and at
last Concludes, That They may be said to be equally certain
in Infallible Truth.

The next thing I Consider, is: Suppose this not Ex-
act, but congruous Infallibility in the Church; Is it not
residing according to Power and Right of Authority
in the whole Church, and in a Generall Councell, on-

ly by Power deputed^b; with Man-
date to determine? The Places of
Scripture, with Expositions of the
Fathers upon them, make me apt to
believe this. S. Peter (saith S. Augu-
stine^c,) did not receive the Keyes of the
Church, but as sustaining the Person of

the Church. Now for this Particular, suppose the Key of
Doctrine be to let in Truth, and shut out Error; and sup-
pose the Key rightly used, infallible in this: yet this In-
fallibility is primely in the Church; in whose person,
(not strictly, in his owne) S. Peter received the Keyes.
But here Stapleton layes crosse my way againe, and
would

would thrust me out of this *Consideration*. He * grants that S. Peter received these *Keyes* indeed, and in the *Person of the Church*; but (saith he) that was, because he was *Primate of the Church*; And therefore the *Church* received the *Keyes* finally, but S. Peter formally: that is (if I mistake him not) S. Peter for himselfe and his Successors received the *Keyes* in his owne *Right*; but to this end, to benefit the *Church*, of which he was made *Pastor*. But I keepe in my *Consideration* still, and I would have this considered, whether it be ever read in any *Classicke Author*, That to receive a thing in the *Person of another*, or sustaining the *Person of another*, is onely meant finally to receive it, that is, to his good, and not in his *Right*. I should thinke, he that receives any thing in the *Person of another*, receives it indeed to his good, and to his use, but in his right too: And that the *primary* and *formall right* is not in the receiver, but in him whose person he sustaines, while he receives it. A man purchases Land, and takes possession of it by an *Attourney*. I hope the *Attourney* being the hand to receive it *Instrumentally*, and no more, shall take nor *Use* nor *right* from the Purchaser. A Man marries a Wife by a * *Proxy* (This is not unusuall among great Persons) But I hope he that hath the *Proxy*, and receives the woman with the Ceremonies of Mariage in the Others Name, must also leave her to be the Others Wife, who gave him power to receive her for him. This stumbling-blocke then is nothing: and in my *Consideration* it stands still, That the *Church* in *Generall* by the hands of the *Apostles* and their Successors received the *Keyes*, and all Power signified by them, and by the assistance of Gods Spirit may be able to use them,

but

* Rel. Cont. 6.
9.3. A. 5. Sed
propter Prima-
tum quem gere-
bat Ecclesia, ideo-
que etsi finaliter
Ecclesia acco-
pit, tamen for-
maliter Petrus
accepit.

† Non est idem possidere, et alieno Nomine
possidere. Nam possidet, cujus nomine pos-
sidentur. Procurator aliena rei prestat Mi-
nistrium. L. Quod meo. 18. in Princ. H.
de acquir. Possess. Celsus.

* Quando Matrimonium fit per Procu-
ratorem. — Procurator est tantum, Con-
ditio sine qua non. Sanchez de matrim. L. 2.
Dispat. 11. q. 4. Nu. 28. p. 128.

but still in and by the same hands, and perhaps to open, and shut in some things infallibly, when the Pope, and a Generall Councell too (forgetting both her, and her Rule, the Scripture) are to seek how to turne these Keyes in their wards.

NUM. 4.

The third Particular, I Consider, is : Suppose in the whole Catholike Church Militant, an *absolute Infallibility in the Prime Foundations of Faith, absolutely necessary to Salvation*; and that this Power of not erring so, is

* Non omnia illa quæ tradit Ecclesia sub Definitione judiciali (i. in Concilio) sunt de Necessitate Salutis credenda, sed illa duntaxat quæ sic tradit concurrente Universali totius Ecclesie consensu, implicite, vel explicitè, verè, vel interpretativè. Gerson. Tract. de Declaratione veritatum quæ credenda sunt &c. S. 4. par. 1. p. 414.

† Possit tamen contingere quod quamvis Generale Concilium definiret aliquid contra Fidem, Ecclesia Dei non exponeretur periculo. Quia possit contingere quod congregati in Concilio Generali essent pauci & viles tam in re, quàm in hominum reputatione, respectu illorum qui ad illud Concilium Generale minimè convenissent. Et tunc illorum leviter Error extirparetur per multitudinem meliorum & sapientiorum & famosiorum illis. Quibus etiam multitudo simplicium adhereret magis. &c. Och. Dial. P. 3. l. 3. c. 13.

* Many of these were potent at Ariminum, and Seleucia.

^a Determinationibus quæ à Concilio, vel Pontifice Summo fiunt super iis dubitationibus, quæ substantiam fidei concernunt, necessario credendum est, dum Universalis Ecclesia non reclamet. Fr. Pic. Mirand. Theor. 8.

not * communicable to a Generall Councell, which represents it, but that the Councell is subject to error: This supposition doth not onely preserve that wch you desire in the Church, an *Infallibility*, but it meets wth all inconveniences, wch usually have done, and daily do perplex the Church. And here is still a Remedy for all things. For if *Private respects*, if * *Bandies in a Faction*, if power, and favour of some parties, if weaknesse of them which have the managing, if any unfit mixture of State Councels, if any departure from the Rule of the Word of God, if any thing else sway and wrench the Councell; the Whole ^a Church upon evidence found in expresse Scripture, or demonstration of this miscarriage, hath power to represent her selfe

in another Body, or Councell, and to take order for what was amisse, either practised, or concluded. So here is a meanes without any infringing any lawfull Authority of the Church, to preserve or reduce unity, and yet grant, as I did, and as the ^b Church of England doth,

^b Artic. 21.

doth. That a Generall Councell may erre, And this course the Church heretofore took, for she did call, and represent herself in a new Councell, and define against the *Heretical Conclusions* of the former: as in the case at *Ariminum*, and the second of *Ephesus*, is evident, and in other Councells named by [†]*Bellarmino*. Now the Church is never more cunningly abused, then when men out of this Truth, that *she may erre*, infer this falshood, that *she is not to be Obeyed*. For it will never follow, She may erre, Therefore She may not Govern. For he that sayes, *Obey them which have the Rule over you, and submit yourselves, for they watch for your soules* ²*Heb. 13*. Commands Obedience, and expressly ascribes Rule to the Church. And this is not only a *Pastorall Power*, to teach and direct, but a *Pratorian* also, to Controll and Censure too, where Errors or Crimes are against *Points Fundamentall*, or of great Consequence. Els *S. Paul* would not have given the Rule for *Excommunication*, *1 Cor. 5*. Nor *Christ* himselfe have put the man that will not heare and Obey the Church into the place and condition of an *Ethnick* and a *Publican*, as he doth, *S. Mat. 18*. And *Salomon's* Rule is generall, and he hath it twice: *My Son, forsake not the teaching, or instruction of thy Mother* Now this is either spoken and meant of a naturall Mother; And her Authority over her Children is confirmed, *Ecclus. 3*. And the foole will be upon him, that despiseth her, *Prov. 15*: Or 'tis extended also to our *Mysticall* and *Spirituall* Mother, the Church And so the *Geneva* ^b Note upon the Place expresses it. And I cannot but incline to this Opinion; Because the Blessings which accompany this Obedience are so many and great, as that they are not like to be the fruits of Obedience to a *Naturall Mother* onely, as *Salomon* expresses them all, *Prov. 6*. And in all this, here's no Exception of the *Mothers* erring. For *Mater errans*, an erring Mother looses

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neither

† *Bel. L. 2. de Concil. c. 16. S. Tertio, Concilium sine Papa.*

^a *Heb. 13. 17.*

¹ *Cor. 5. 5.*

^S *Mat. 18. 17.*

Prov. 1. 8. Vid. S. Aug. 2. Conf. c. 3. and (Prov. 6. 20.) Ecclus. 3. 3. Prov. 15. 20. For sake not thy Mothers instruction, that is, the Teaching of the Church, wherein the faithfull are begotten by the incorruptible seed of Gods Word. Annot. in Prov. 1. 8. Prov. 6. 21.

neither the *right* nor the *power* of a Mother by her *error*. And I marvell what Sonne should shew reverence or Obedience, if no Mother, that hath erred, might exact it. 'Tis true, the Sonne is not to follow his *Mothers error*, or his *Mother into Error*. But 'tis true too, 'tis a grievous crime in a Sonne to cast off all obedience to his Mother, because at some time, or in some things she hath fallen into error. And howsoever, this *Consideration* meetes with this Inconvenience, as well as the rest, For suppose (as I said) in the whole Catholike Militant Church, an *absolute Infallibility* in the prime Foundations of Faith absolutely necessary to Salvation: And then, though the *Mother Church*, *Provinciall*, or *Nationall* may erre, yet if the *Grand-Mother*, the whole Vniversall Church cannot in these necessary things, all remaines safe, and all Occasions of *Disobedience* taken from the possibility of the Churches erring, are quite taken away. Nor is this *Mother* lesse to be valued by her Children, because in some smaller things age had filled her face fuller of wrinkles. For where 'tis said, that *Christ makes to himselfe a Church with-*

Ephes. 5. 27.] out spot or wrinkle Eph. 5. That is not understood of the

** In id progrediuntur (Pelagiani) ut dicant vitam Iustorum in hoc seculo nullum omnino habere peccatum, & ex his Ecclesiam Christi in hac mortalitate perfici, ut sit omnino sine macula & ruga. Quasi non sit Christi Ecclesia, qua in toto terrarum orbe clamat ad Deum: Dimitte nobis debita nostra, &c. S. Aug. L. de Haeresibus, Har. 88.*

Church Militant, but of the *Church Triumphant*. * And to maintaine the contrary, is a Branch of the spreading Heresy of Pelagianisme. Nor is the Church on earth any freer from *wrinkles* in *Doctrine*, and *Discipline*, then she is from *Spots* in *Life* and *Conversation*.

NUM. 5.

The next thing I consider, is: Suppose a *Generall Councell infallible* in all things which are of Faith: If it prove not so, but that an *Error in the Faith* be concluded; the same *erring Opinion* that makes it thinke it selfe *infallible*, makes the Error of it seeme *irrevocable*.

And

And when *Truth*, which lay hid, shall be brought to light, the *Church* (who was lulled asleepe by the opinion of *Infallibility*) is left open to all manner of *Distractions*, as it appeares at this day. And that a *Council* may erre (besides al other instances, which are not few) appeares by that *Error of the Councell of^a Constance*. And one Instance is enough to overthrow a *Generall*, be it a *Councell*.^b *Christ* instituted the *Sacrament of his Body and Blood in both Kindes*. To breake *Christs Institution*, is a damnable Error, and so confessed by^c *Stapleton*. The *Council* is bold, and defines peremptorily, That to *communicate in both kinds*, is not necessary, with a *Non obstante to the Institution of Christ*. Consider now with me, Is this an Error, or not? ^d *Bellarmino*, and *Stapleton*, and you too, say 'tis not; because to receive under both kinds, is not by *Divine Right*. No? no sure. For it was not *Christs^e Precept*, but his *Example*. Why, but I had thought, *Christs Institution of a Sacrament* had beene more then his *Example* only, and as binding for the *Necessaries of a Sacrament*, the *Matter and Forme*,^f as a *Precept*: Therefore speake out, and deny it to bee *Christs Institution*, or els grant with *Stapleton*, It is a damnable Error to goe against it. If you can prove, that *Christs Institution* is not as binding to us as a *Precept* (which you shall never be able) take the *Precept* with it, ^g *Drinke ye All of this*, which though you shift as you can, yet you can never make it other then it is, A binding *Precept*. But *Bellarmino* hath yet one better Devise then this, to save the *Council*. He saith, it is a meere *Calumny*, and that the *Council* hath no such thing; That the *Non obstante* hath no reference to *Receiving under both kinds*, but to the time of receiving it, after *Supper*; in which the *Council* saith, the *Custom of the Church* is to be observed, *Non obstante*

^a Sess. 13.^b S. Matth. 26.^c 1 Cor. 11. 23.^e *Reurne of Vntruths upon Mr. Jewell. Ar. 2. untruth, 49.*^d 4. *De Eucharist. c. 26.*^e *Bellarmino. ibid. S. Vicefimo proferunt.*^f And now lately in a *Catechisme* printed at *Paris*, 1637. without the Authors Name, 'tis twice affirmed thus. *The Institution of a Sacrament is of it selfe a Command. Conference, 14. p. 244. And againe, p. 260. Institution is a Precept.*^g S. Matth. 26.^h 1 Cor. 11.*Μεμνημένοι τοίνυν τῆς σωτηρίας ταύτης ἐντολὴς ἐστὶν ἡ Λειτουργία.*
S. Chrysost.

notwithstanding Christs Example. How foule Bellarmine is in this, must appeare by the Words of the Councell,

* *Licet Christus post Cœnam instituerit, & suis Discipulis administraverit sub utrâque specie Panis & Vini hoc venerabile Sacramentum, tamen hoc Non obstante, non debet confici post Cœnam, nec recipi nisi a jejunis.* (Here Bellarmine stayes, and goes no farther, but the Councell goes on.) *Et similiter quod licet in Primitivâ Ecclesiâ Sacramenta recipebantur sub utrâque specie à fidelibus, tamen hac Consuetudo, ut à Laicis sub specie Panis tantum suscipiatur, habenda est pro Lege, quam non licet reprobare, Et asserere hanc esse illicitam, est Erroneum, Et pertinaciter asserentes sunt arcendi tanquam Heretici. Sess. 13.*

which are these. * Though Christ instituted this venerable Sacrament, and gave it his Disciples after Supper under both kindes of Bread and Wine, yet, Non obstante, notwithstanding this, it ought not to be Consecrated after Supper; nor received but fasting. And likewise, that though in the Primitive Church this Sacrament was received by the faithfull under both kindes; yet this Custome, that it should be received by Lay-men only under the kinde of Bread, is to be held for a Law, which may not be re-

fused. And to say, this is an unlawfull Custome of Receiving under one kinde, is erroneous; and they which persist in saying so, are to be punished, and driven out as Heretiks. Now, where is here any slander of the Councell? The words are plaine, and the Non obstante must necessarily (for ought I can yet see) be referred to both Clauses in the words following, because both Clauses went before it, & hath as much force against Receiving under both kindes, as against receiving after Supper. Yea, and the after-words of the Councell couple both together, in this Reference; for it followes, *Et similiter, And so likewise, that though in the Primitive Church &c.* And a man by the Definition of this Councell, may be an Heretike, for standing to Christs Institution, in the very matter of the Sacrament: And the Churches Law for One kinde may not be refused, but Christs Institution under Both kindes may. And yet this Councell did not erre; No, take heede of it.

NUM. 6.

But your opinion is more Unreasonable then this: for consider any Body Collective, be it more, or lesse Universal, whensoever it assembles it selfe, did it ever give more power to the Representing Body of it, then binding power upon

upon all particulars, and it self? And did it ever give this power otherwise, then with this *Reservation in Nature*, That it would call againe and reforme, yea, and if need were, abrogate any *Law*, or *Ordinance* upon just cause made evident, that this *Representing Body* had failed in Trust, or Truth? And this Power no *Body Collective*, Ecclesiasticall, or Civill can put out of it selfe, or give away to a *Parliament*, or *Councell*, or call it what you will, that represents it. Nay, in my *Consideration* it holds strongest in the Church. For a *Councell* hath power to order, settle, and Define differences arisen concerning *Faith*. This Power the *Councell* hath not by any immediate *Institution* from Christ, but it was prudently taken up in the Church, from the * *Apostles Example*. So that to hold Councells to this end; is apparent *Apostolicall Tradition* written: but the Power, which Councells so held have, is from the whole Catholike Church, whose members they are, and the Churches power from God. And † this Power the Church cannot farther give away to a Generall Council, then that the Decrees of it shall binde all Particulars, and it self, but not binde the whole Church from calling againe, and in the After-Calls, upon just cause to order, yea, and if neede be, to abrogate former Acts. I say upon just cause. For if the Council be lawfully called, and proceed orderly, and conclude according to the Rule, the Scripture, the whole Church cannot but approve the Councell, and then the Definitions of it, are Binding. And the Power of the Church hath no wrong in this, so long as no Power, but her own may meddle or offer to infringe any Definition of hers made in her Representative Body, a Lawfull Generall Councell. And certaine it is, no Power, but her owne may doe it. Nor doth this open any gap to private Spirits. For all Decisions in such a Councell, are binding: And because the Whole Church can meete no other way, the

* Act. 15. In Novo Testamento Exemplum celebrationis Conciliorum ab Apostolis habemus. &c. Ioh. de Turrecremata Sum. de Eccl. L. 3. c. 2. Et firmitas Conciliorum nititur Exemplo primi Concilii, Staple. Relict. Contr. 6. q. 3. A. 4. Ad 2um.

† This is more reasonable a great deale then that of Bellarmine, 2. de Cont. c. 18. Pontificem non posse se subicere sententia coactiva Conciliorum.

Councell shall remaine the Supreme, Externall, Living, Temporary, Ecclesiasticall Iudge of all Controversies. Only the whole Church, and she alone hath power, when Scripture or Demonstration is found, and peaceably tendered to her, to represent her selfe againe in a new Councell, and in it to order what was amisse.

NUM. 7.

* Bellar. L. 2. de
Conciliis, c. 16.
& 17.

b Canus lib. 6. de
Locis, cap. 8. S.
Et quidem in.
Pontifices sum-
mi in Conclusio-
ne errare neque-
unt, Rationes
autem. &c.

† Relekt. Con. 6.
q. 3. Art. 5. &
ibid. Quia ad
compescendos im-
portunos Hareti-
cos Concilii Ge-
neralis Definitio
illustrior est &c.
Et vulgo homi-
num magis sa-
tisfacit. &c.

* 4. de Rom. Pont.
c. 3. S. At contra,
Nam. Ex quo ap-
paret totam fir-
mitatem Conci-
liorum Legiti-
morum esse à
Pontifice, non
partim a Ponti-
fice, partim à
Concilio.

Nay, your Opinion is yet more unreasonable: For you doe not only make the Definition of a Generall Councell, but the Sentence of the Pope infallible, nay more infallible then it. * For any Generall Councell may erre with you, if the Pope confirme it not. So be- like this Infallibility rests not in the Representative Body, the Councell, nor in the Whole Body, the Church, but in your Head of the Church, the Pope of Rome. Now I may aske you, to what end such a trouble for a Generall Councell? Or wherin are we neerer to Unity, if the Pope confirme it not? You answer (though not in the Conference, yet elsewhere) That the Pope erres not, especially giving Sentence in a Generall Councell. And why especially? Doth the Deliberation of a Councell helpe any thing to the Conclusion? Surely not in your Opinion: For you hold the Conclusion Propheticall, the Meanes fallible: and fallible Deliberations cannot advance to a Prophetik Conclusion. And just as the Council is in Stapletons Iudgment, for the Definition and the Prooves; so is the Pope, in the Iudgment of b Melch. Canus, and them which followed him, Propheticall in the Conclusion. The Councell then is called but only in effect to heare the Pope give his Sentence in more state. Els what meanes this of † Stapleton: The Pope by a Councell joyned unto him, acquires no new Power, or Authority, or Certainty in judging, no more then a Head is the wiser by joyning the Offices of the rest of the members to it, then it is without them? Or this of * Bellar. That all the firmesse and infallibility of a Generall Councell is only from che Pope,

not

not partly from the Pope, and partly from the Councell? So, belike the Presence is necessary, not the Assistance: Which opinion is the most groundlesse, and worthlesse, that ever offered to take possession of the Christian Church. And I am perswaded, many Learned Men among your selves scorne it at the very heart. And I avow it, I have heard some Learned and Iudicious Romane Catholikes utterly condemne it. And well they may. For no man can affirme it, but he shall make himselfe a scorne to all the Learned Men of Christendome, whose Iudgements are not Captivated by Romane Power. And for my owne part, I am cleare of ^a Jacobus Almain's Opinion: And a great wonder it is to me, That they which affirme the Pope cannot erre, do not affirme likewise, that he cannot sinne. And I verily believe they would be bold enough to affirme it, did not the daily Workes of the Popes compell them to believe the Contrary. For very many of them have led lives quite Contrary to the Gospell of Christ. Nay, such lives, as no Epicurean Monster storied out to the world hath out-gone them in sensuality, or other grosse Impiety, if their owne Historians be true. Take your choice of ^b John the thirteenth, about the yeare 966. Or of Sylvester the second, about the yeare 999. Or John the eighteenth, about the yeare 1003. Or Benedict the ninth, about the yeare 1033. Or Boniface the eighth, about the yeare 1294, Or Alexander the sixth, about the yeare 1492. And yet these, and their like, must be infallible in their Dictates and Conclusions of Faith. Do your owne believe it? Surely no: For ^c Alphonsus à Castro tels us plainly, That he doth not believe, that any man can be so grosse and impudent a flatterer of the Pope, as to attribute this unto him, that he can

^a Et mirum est quod Adversarii non asserant eum Impeccabilem: Et credo assererent, nisi quotidiana Summorum Pontificum Opera ad credendum Oppositum compellerent. Almain. de Auth. Eccles. cap. 10. fine.

^b Platina & Onuphrius in Vitis eorum.

^c Non enim credo aliquem esse adeò impudentem Papa Assentatorem, ut ei tribuere hoc velit, ut nec errare, nec in Interpretatione SS. Literarum hallucinari possit. Alphons. à Castro. L. 1. Advers. Heres. c. 4. And the Glossa confesses it plainly, in C. 24. q. 1. C. A recta ergo.

neither

^a Harding his
Detection of Er-
rors against
Jewell. p. 64.

* *Celestinus er-
ravit non solum
ut privata per-
sona, sed ut Pa-
pa, &c.* Alph. à
Castro. L. 1. adv.
Hæres. c. 4. Ibid.

† ἵνα καὶ γὰρ πεποι-
θὼς ὡς ἀδιαλείπτως
καὶ ὡς ὁ Θεὸς κα-
λέσκει μὲν. Li-
berius in Epist.
ad Athanas.
apud Atha-
nas. To. 1. p. 42.
Edit. Parisiens.
1608. Et Edit.
Paris. Latino-
Græc. 1627.

neither erre, nor mistake in expounding the Holy Scripture. This comes home; And therefore it may well be thought it hath taken a shrewd Purge. For these words are Expresse in the Edition at Paris 1534. But they are not to be found in that at Colen 1539. Nor in that at Antwerp, 1556. Nor in that at Paris, 1571. ^a Harding sayes indeed, *Alphonfus* left it out, of himselfe, in the following Editions. Well: First, *Harding* sayes this, but proves it not; so I may chuse whether I will believe him, or no. Secondly, bee it so, that hee did, that cannot helpe their Cause a whit. For say hee did dislike the sharpnesse of the Phrase, or ought els in this speech, yet he alter'd not his judgment of the thing. For in all these later Editions he speakes as home, if not more then in the first; and sayes Expresly, * *That the Pope may erre, not onely as a private person, but as Pope.* And in difficult Cases he adds, That the Pope ought to Consult *Viros doctos*, men of Learning. And this also was the Opinion of the Ancient Church of Christ concerning the Pope and his Infallibility. For thus *Liberius*, and he a Pope himselfe, writes to *Athanasius*. Brother *Athanasius*, if you thinke in the presence of God, and Christ, as I doe, I pray subscribe this Confession, which is thought to be the true Faith of the Holy, Catholike, and Apostolike Church, that we may be the more certaine, that you thinke concerning the Faith as We doe. † *Vt ego etiam persuasus sim inhæsitantèr, That I also may be perswaded without all doubting of those things which you shall be pleased to Command me.* Now I would faine know, if the Pope at that time were, or did thinke himselfe Infallible, how he should possibly be more certainly perswaded of any Truth belonging to the Faith by *Athanasius* his Concurring in judgment with him. For nothing can make Infallibility more certaine then it is: At least, not the Concurring Iudgement of
of

that is *Fallible*, as *S. Athanasius* was. Beside the Pope Complemented exceeding low, that would submit his unerring Iudgement to bee Commanded by *Athanasius*, who, hee well knew, could Erre. Againe in the Case of *Easter* (which made too great a noyse in the Church of old) ^a Very many men called for *S. Ambrose* his Iudgement in that Point, even after the Definition of the Church of *Alexandria*, and the Bishop of *Rome*. And this I presume they would not have done, had they then conceived either the Pope, or his Church *Infallible*. And thus it continued downe till *Lyra's* time. For he sayes expressly, ^b That many Popes as well as other Inferiours, have not onely erred, but even quite Apostatized from the Faith. And yet now nothing but *Infallibility* will serve their turnes. And sometimes they have not onely taken upon them to bee *Infallible in Cathedra*, in their Chaire of Decision, but also to Prophecie *Infallibly* out of the Scripture. But Propheticall Scripture (such as the Revelation is) was too dangerous for men to meddle with, which would bee carefull of their Credit in not Erring. For it fell out in the time of *Innocent the third*, and *Honorius the third*, (as *Aventine* tels us) That the then Popes assured the world, that Destruction was at hand to *Saracens*, *Turks*, and *Mahumetans*, which, the Event shewed, were notorious untruths. And 'tis remarkable which happened Anno 1179. For then in a Councell held at *Rome*, Pope *Alexander the third* Condemned *Peter Lombard* of

^a Post *Aegyptiorum* supplicationes & *Alexandrina* Ecclesie definitionem, Episcopi quoque *Romana* Ecclesia per Literas plerique meam adhuc expectant sententiam, quid existimem de die Pasche. *S. Ambrosi. L. 10. Epist. 83.*

^b Ex hoc patet quod Ecclesia non consistit in hominibus ratione Potestatis vel Dignitatis Ecclesiasticae, vel secularis, quia multi Principes & summi Pontifices, & alii inferiores inventi sunt Apostatasse a Fide, &c. *Lyra in S. Matth. 16. 18.*

^c Rom. Pontifices ex *S. Historia*, &c. Quia mendacissima esse exitus probavi. *Aventin. Annal. Boicorum. L. 7. p. 529. Edit. Basil. 1580.*

Baron. An. 1179. N. 13.

M m

Hereſie :

Heretic: And he lay under that *Damnation* for thirty and sixe yeares, till *Innocent the third* restored him, and condemned his *Accusers*. Now *Peter Lombard* was then *Condemned* for some thing which hee had written about the *humane Nature* of our Saviour *Christ*. So here was a great *Mystery of the Faith* in hand; something about the *Incarnation*. And the *Pope* was in *Cathedrâ*, and that in a *Councell* of three hundred *Archbishops* and *Bishops*. And in this *Councell* he condemned *Peter Lombard*, and, in him, his *Opinion* about the *Incarnation*: And therefore of necessity either *Pope Alexander* erred, and that in *Cathedrâ*, as *Pope*, in *Condemning* him: Or *Pope Innocentius*, in restoring him. The truth is, *Pope Alexander* had more of *Alexander the Great*, then of *S. Peter* in him. And being accustomed to warlike *Impliments*, he understood not that which *Peter Lombard* had written about this *Mystery*. And so He, and his *Learned Assistants* *Condemned* him unjustly.

NUM. 8.

* *Apud A.C.p.*
68.

And whereas you professe* after, *That you hold nothing against your Conscience*. I must ever wonder much, how that can be true, since you hold this of the *Pope's Infallibility*, especially as being *Prophetically* in the *Conclusion*. If this be true, why doe you not lay all your strength together, all of your whole *Society*, and make this one *Proposition* evident? For all *Controversies* about matters of *Faith* are ended, and without any great trouble to the *Christian World*, if you can but make this one *Proposition* good, *That the Pope is an Infallible Iudge*. Till then, this shame will follow you infallibly, and eternally, *That you should make the Pope, a meere man, Principium Fidei*, a *Principle*, or *Authour of Faith*; and make the mouth of him, whom you call *Christ's Vicar*, sole *Iudge*, both of *Christ's Word*, be it never so manifest, and

and of his Church, be she never so Learned, and carefull of his Truth. And for Conclusion of this Point, I would faine know (since this had beene so plaine, so easie a way, either to prevent all Divisions about the Faith, or to end all Controversies, did they arise) why this brieve, but most necessary Proposition, *The Bishop of Rome cannot erre in his Iudiciall Determinations concerning the Faith*, is not to be found either in Letter, or sense, in any Scripture, in any Councell, or in any Father of the Church, for the full space of a thousand yeares and more after Christ? For had this Proposition been true, and then received in the Church, how weake were all the Primitive Fathers, to prescribe so many Rules and Cautions for avoydance of Heresie, as Tertullian, and Vincentius Lirinensis, and others do, and to indure such hard Conflicts, as they did, and with so many various Hereticks; To see Christendome so rent, and torne by some distempered Councels, as that of Ariminum, the second of Ephesus, and others; Nay to see the whole world almost become Arrian, to the amazement of it selfe; And yet all this time not so much as call in this Necessary Assistance of the Pope, and let the world know, That the Bishop of Rome was infallible; that so in his Decision all differences might cease? For either the Fathers of the Church, Greeke, as well as Latine, knew this Proposition to be true, That the Pope cannot Erre Iudicially in matters belonging to the Faith, or they knew it not. If you say they knew it not; you charge them with a base, and unworthy Ignorance, no wayes like to over-cloud such, and so many Learned men, in a Matter so Necessary, and of such infinite use to Christendome. If you say they knew it, and durst not deliver this Truth, how can you charge them which durst die for Christ, with such Cowardise towards his Church?

And if you say they knew it and with-held it from the Church, you lay a most unjust Load upon those *Charitable Soules*, which loved Christ too well to imprison any Truth, but likely to make or keepe peace in his Church Catholike over the world. But certainly, as no

Divine of worth did then dreame of any such *Infallibility* in Him, so is it a meere dreame, or worse, of those *Moderne Divines*, who affirme it now^a. And as ^b S. Augustine sometimes spake of the *Donatists*, and their absurd limiting the whole *Christian Church* to *Africa* onely; so may I truly say of the *Romanists* confining all *Christianity* to the *Ro-*

^a The wilde Extent of the *Pope's Infallibility* and *Jurisdiction* is a Mistake. These are the Words of a Great *Romane Catholike* uttered to my selfe. But I will spare his Name, because he is living; and I will not draw your Envy upon him.

^b Puto quod ipsi etiam rideant, quum hoc audiunt, & tamen nisi hoc dicant, quod erubescant si dicant, non habent omnino quod dicant. Sed quid ad nos? Nemini invidemus. Legant nobis hoc de Scripturis Sanctis, & credimus. S. August. de Unit. Eccl. c. 17.

mane Doctrine, governed by the *Pope's Infallibility*: I verily perswade my selfe, That even the *Jesuites* themselves laugh at this. And yet unlesse they say this, which they cannot but blush while they say, they have nothing at all to say. But what's this to us, we envy no man? If the *Pope's Decision* bee infallible, Legant, Let them read it to us out of the *Holy Scripture*, and wee'l believe it.

NUM. 9.

^c Papa non solum Errore Personali, sed & Errore Judiciali potest errare in Materia Fidei. Almain. L. de Author. Eccles. c. 10.

In the meane time, take this with you, that most certaine it is, That the *Pope* hath no *Infallibility* to attend his *Cathedrall Indgement* in Things belonging to the *Faith*. For first, besides the silence of *Impartiall Antiquity*, Diverse of your Owne confesse it, yea and proove it too, by sundry *Instances*.

NUM. 10.

^d L. 2. de Rom. Pont c. 30.
^e Si sit à Fide de-
vius. Dist. 40.
Can. Si Papa.

Secondly, there is a great Question among the Learned, both *Schoole-men* and *Controversers*, Whether the *Pope* comming to bee an *Hereticke* may bee *Deposed*? And 'tis learnedly disputed by ^d Bellarmine. The Opinions are different. For the *Canon-Law* saies expressly, He

He may be judged and deposed by the Church in Case of Heresie. † lo. de Turrecremata is of Opinion, That the Pope is to be deposed by the Church so soone as he becomes an Hereticke, though as yet not a manifest one; Because he is already deprived by Divine Right. And recites another opinion, That the Pope cannot be deposed, though he fall into secret or manifest Heresie. * Cajetan thinkes

† *Iure Divino*
Papatus priva-
tus est &c. lo. de
Turrecrem. L. 4.
Par. 2. c. 20. Et
Bellar. L. 2. de
Ro. Pont. c. 30.

that the Pope cannot be deposed, but for a manifest Heresie, and that then he is not deposed ipso facto, but must be deposed by the Church. † Bellarmine's owne Opinion is, That if the Pope become a manifest Hereticke, he present-

* *Papa factus Hereticus non est ipso facto, vel jure Divino, vel humano depositus, sed deponendus.* Cajet. *Traët. de Autor. Papa & Concilii.* c. 20.

† *Papa Hereticus manifestus per se definit esse Papa & Caput &c. Et tunc potest ab Ecclesia iudicari, & puniri.* Bellar. L. 2. de Rom. Pont. c. 30. §. *Eit ergo quinta*

ly ceases to be Pope and Head of the Church, and may then be Judged and punished by the Church. Bellarmine hath disputed this very learnedly, and at large, and I will not fill this Discourse with another mans labours. The use I shall make of it, runnes through all these Opinions, and through all alike. And truly the very Question it selfe supposes, that A Pope may be an Heretick. For if he cannot be an Heretick, why doe they question, whether he can be Deposed for being One? And if he can be one, then whether he can be deposed by the Church, Before he be manifest, or not till after, or neither before nor after, or which way they will, it comes all to one for my purpose. For I question not here his Deposition for his Heresie, but his Heresie. And I hope none of these Learned men, nor any other dare deny, but that if the Pope can be an Hereticke, he can erre. For every Heresie is an error, and more. For 'tis an Error oft times against the Errants knowledge, but ever with the pertinacie of his Will. Therefore out of all, even your owne Grounds; If the Pope can be an Heretick, he can erre grossly, he can erre wilfully. And he that can so Erre, cannot bee Infallible in his Iudgement private or

^a Pighius L. 4. Ecclesiastica Hierarchia. c. 8.

^b Communis Opinio est in contrarium. Bellar. L. 2. de Ro. Pont. c. 30. S. 2.

^c L. 4. de Ro. Pont. cap. 11.

^d Tamen non possumus negare, quin Adrianus cum Romano Concilio, imò & tota Synodus octava Generalis senserit, in causa Hæresis posse Rom. Pontificem judicari. Adde quod esset miserissima Condicio Ecclesie, si Lupum manifestè grassantem pro Pastore agnoscere cogeretur. Bellar. L. 2. de Ro. Pont. c. 30. S. 5.

publike. For if he can be an *Hereticke*, he can, and doubtlesse will *Judge for his Heresie*, if the Church let him alone. And you your selves maintaine his *Deposition* lawfull, to prevent this. I verily believe ^a Alb. Pighius foresaw this blow. And therefore he is of Opinion. That the Pope cannot become an *Hereticke* at all. And though ^b Bellarmine favour him so farre, as to say his Opinion is probable: yet he is so honest as to adde, that the common Opinion of Divines is against him: Nay, though ^c he Labour hard to excuse Pope *Honorius* the first from the Heresie of the *Monothelites*, and sayes, that Pope *Adrian* was deceived, who thought him one, yet

^d He confesses, That Pope *Adrian* the second, with the Councell then held at Rome, and the eight Generall Synod did thinke that the Pope might be judged in the Cause of Heresie: And that the condition of the Church were most miserable, if it should be constrained to ac-

knowledge a Wolfe manifestly raging for her Shepheard. And here againe I have a Question to aske, whether you believe the eight Generall Councell, or not? If you believe it, then you see the Pope can erre, and so He not *Infallible*. If you believe it not, then in your Iudgement that Generall Councell erres, and so that not *Infallible*.

NUM. II.

Thirdly, It is altogether in vaine and to no use, that the Pope should be *Infallible*, and that according to your owne Principles. Now God and Nature make nothing in vaine. Therefore either the Pope is not *Infallible*, or at least God never made him so. That the *Infallibility* of the Pope (had he any in him) is altogether vaine, and uselesse, is manifest. For if it be of any use, 'tis for the setting of Truth and Peace in the Church, in all times of her Distraction. But neither the Church, nor any member of it can make any use of the Popes *Infallibility* that

that way ; Therefore it is of no use or benefit at all. And this also is as manifest, as the rest. For before the Church, or any particular man can make any use of this *Infallibility*, to settle him and his Conscience, hee must either *Know* or *Believe* that the *Pope* is *Infallible* ; But a man can neither *Know* nor *Believe* it. And first for *Beliefe* ; For if the Church, or any Christian man can believe it, he must believe it either by *Divine*, or by *Humane Faith*. *Divine Faith* cannot be had of it ; For (as is before proved) it hath no Ground in the *Written Word of God*. Nay (to follow you closer) it was never delivered by any *Tradition* of the *Catholike Church*. And for *Humane Faith*, no *Rationall* man can possibly believe (having no Word of God to over-rule his Understanding) that he which is *Fallible in the meanes*, as^a your selves confesse the *Pope* is, can possibly be *Infallible in the Conclusion*. And were it so that a *Rationall* man could have *Humane Faith* of this *Infallibility*, yet that neither is, nor ever can be sufficient to make the *Pope Infallible*. No more then my strong Beliefe of another mans Honesty can make him an Honest man, if he be not so. Now *secondly* for *Knowledge*, And that is altogether impossible too, that either the Church, or any Member of the Church, should ever know that the *Pope* is *Infallible*. And this I shall make evident also out of your owne *Principles*. For your^b *Councell* of *Florence* had told us *That three things are necessary to every Sacrament, the Matter, the Forme of the Sacrament, And the Intention of the Priest, which Administers it, that he intends to do as the Church doth*. Your^c *Councell* of *Trent* confirms it for the *Intention of the Priest*. Vpon this Ground (be it *Rocke* or *Sand*, it is all one, for you make it *Rocke*, and build upon it) I shall raise this Battery against the *Popes Infallibility*. First the *Pope* if he have any *Infallibility* at all, he hath it as he is *Bishop* of

^a Staple. Relett.
cont. 4. q. 2. No-
tab. 4.

^b Omnia Sacra-
menta tribus
perficiuntur &c.
Decret. Eugenii
4. in Concil. Flo-
ren.
^c Con. Trid. Sef.
7. Can. 1.

Bellar. L. 4. de
Ro. Pont. c. 3. §
Alterum Privi-
legium est.

† Constantinus
ex Laico Papa
circa Ann. 767.
ejectus Papatu.
Et Steph. 3. qui
successit, habito
Concilio statuit,
ne quis nisi per
Gradus Ecclesi-
asticos ascendens
Pontificatū oc-
cupare auderet
sub penā Ana-
thematis. Decret
Dist. 79. c. Nul-
lus.

of Rome, and S. Peters Successor. ^a This is granted. Se-
condly, the Pope cannot be *Bishop of Rome*, but he must
be in *holy Orders* first. And if any man be chosen that is
not so, the *Election* is void *ipso facto, propter errorem Per-
sonæ*, for the Error of the Person. † This is also grant-
ed. Thirdly, He that is to be made Pope can never be in
Holy Orders, but by receiving them from One that
hath Power to Ordaine. This is notoriously knowne,
So is it also, that with you Order is a *Sacrament* properly
so called. And if so, then the Pope, when he did receive
the Order of Deacon, or Priesthood at the hands of the Bi-
shop, did also receive a *Sacrament*. Vpon these Grounds
I raise my Argument thus, Neither the Church, nor
any Member of the Church can know that this
Pope which now sits, or any other that hath beene,
or shall be, is *Infallible*. For he is not *Infallible*, unlesse he
be Pope, and he is not Pope, unlesse he be in *Holy Orders*,
And he cannot be so, unlesse he have receiued those
Holy Orders, and that from one that had Power to
Ordaine, And those *Holy Orders* in your Doctrine are
a *Sacrament*, And a *Sacrament* is not perfectly given, if
he that Administers it have not *intentionem faciendi
quod facit Ecclesia*, an intention to doe that which the
Church doth by *Sacraments*. Now who can possibly
tell, that the Bishop which gave the Pope Orders, was
first, a man qualified to give them: and secondly, so
devoutly set upon his Worke, that he had, at the In-
stant of giving them, an Intention and purpose to doe
therein as the Church doth? Surely none but that
Bishop himselfe. And his testimony of himselfe, and
his owne Act, such especially as, if faulty, he would be
loth to Confesse, can neither give Knowledge nor Be-
liefe sufficient, that the Pope, according to this Canon, is
in *Holy Orders*. So upon the Whole matter, let the Ro-
manists take which they will (I give them free choyce)
either

either this *Canon of the Councell of Trent* is false Divinity, and there is no such *Intention* necessary to the *Essence* and *Being* of a *Sacrament*: Or if it be true, it is impossible for any man to know, and for any advised man to Believe, That the *Pope* is *Infallible* in his *Judiciall Sentences* in things belonging to the *Faith*. And so here againe a *Generall Councell*, at least such an One, as that of *Trent* is, can *Erre*, or the *Pope* is not *Infallible*.

But this is an Argument *ad Hominem*, good Num. 12. against your *Partie* onely which maintaine this *Councell*. But the plaine Truth is, Both are *Errours*. For neither is the *Bishop of Rome* *Infallible* in his *Judicialls* about the *Faith*: Nor is this *Intention* of either *Bishop* or *Priest* of *Absolute Necessity* to the *Essence* of a *Sacrament*; so, as to make void the gracious *Institution* of *Christ*, in case by any *Tentation* the *Priests* *Thoughts* should wander from his *Worke*, at the *Instant* of using the *Essentials* of a *Sacrament*, or have in him an *Actuall Intention* to *scorne* the *Church*. And you may remember, if you please, that a *Neopolitan* † *Bishop* then present at *Trent* disputed this *Case* very learnedly, and made it most evident that this *Opinion* cannot be defended, but that it must open a way for any unworthy *Priest* to make infinite *Nullities* in *Administration* of the *Sacraments*. And his Arguments were of such strength, * *ut ceteros Theologos dederint in stuporem*, as amazed the other *Divines* which were present. And concluded, That no *Internall Intention* was required in the *Minister* of a *Sacrament*, but that *Intention* which did appeare *Opere externo*, in the *Worke* it selfe performed by him; And that if hee had unworthily any wandring thoughts, nay more, any contrary *Intention* within him, yet it neither did, nor could

† *Minorensis Episcopus fuit.*

* *L. 2. Hist. Trident. p. 276. 277. Leide. An. 1622.*

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hinder

hinder the blessed effect of any Sacrament. And most certaine it is, if this be not true, besides all other Inconveniences, which are many, no man can secure himselfe upon any Doubt or trouble in his Conscience, that he hath truly, and really beene made partaker of any Sacrament whatsoever, No, not of Baptisme; and so by Consequence be left in Doubt whether he be a Christian or no, even after he is Baptised. Whereas 'tis most impossible; That *Christ* should so order his Sacraments, and so leave them to his Church, as that poore Believers in his Name, by any unworthinesse of any of his Priests, should not be able to know whether they have received His Sacraments or not, even while they have received them. And yet for all this such great lovers of Truth, and such Carefull Pastors over the Flock of Christ were these Trent Fathers, that they regarded none of this, but went on in the usuall track, and made their Decree for the Internall Intention, and purpose of the Priest, and that the Sacrament was invalid without it.

NUM. 13.

^a Summus Pontifex quum totam Ecclesiam docet, in his quae ad Fidem pertinent, nullo casu errare potest. Bel. l. 4. De R. Pont. c. 3. §. 1. ^b Concilia Generalia à Pontificis Confirmatione errare non possunt. Bel. l. 2. de Con. c. 2. §. 1.

Nay, one Argument more there is, and from your owne Grounds too, that makes it more then manifest, That the Pope can erre, not Personally only, but Iudicially also; and so teach false Doctrine to the Church; which ^aBellarmino tells us No Pope hath done, or can doe. And a Maxime it is with you, That a Generall Councell can erre, if it be not confirmed by the Pope, ^bBut if it be confirmed, then it cannot erre. Where first, this is very improper Language. For I hope no Councell is Confirmed, till it be finished. And when 'tis finished, even before the Popes Confirmation be put to it, either it hath Erred, or not erred. If it have Erred, the Pope ought not to Confirm it, and if he do, tis a Void Act. For no power can make falshood Truth: If it have not Erred, then it was True before the Pope Confirmed it. So his Confirmation addes nothing

nothing but his owne *Assent*, Therefore his *Confirmation* of a *Generall Councell* (as you will needs call it) is at the most *Signum, non Causa*, A *Signe*, and that such as may faile, but no *Cause* of the *Councils* not Erring. But then *secondly*, if a *Generall Councell* Confirmed (as you would have it) by the *Pope* have Erred, and so can Erre, then certainly the *Pope* can Erre *Judicially* For he never gives a more *solemne Sentence* for *Truth*, then when he *Decrees* any thing in a *Generall Councell*. Therefore if he have Erred, and can Erre there, then certainly he can Erre in his *Definitive Sentence* about the *Faith*, and is not *Infallible*. Now that he hath Erred, and therefore can Erre in a *Generall Councell* Confirmed, in which he takes upon him to teach all *Christendome*, is most cleere and evident. For the *Pope* teaches in, and by the ^a *Council* of *Lateran* Confirmed by *Innocent the third*; *Christ* is present in the *Sacrament* by way of *Transubstantiation*. And in, and by the ^b *Council* of *Constance*, the *Administration* of the *Blessed Sacrament* to the *Laity* in one kinde, notwithstanding *Christs Institution* of it in both kindes for all. And in, and by the ^c *Council* of *Trent*, *Invocation of Saints*, and *Adoration of Images*, to the great *Scandall* of *Christianity*, and as great hazard of the *Weake*. Now that these *Particulars*, among Many, are *Errours* in *Divinity*, and about the *Faith*, is manifest both by *Scripture*, and the *Judgement* of the *Primitive Church*. For *Transubstantiation* first; That was never heard of in the *Primitive Church*, nor till the *Council* of *Lateran*, nor can it bee prooved out of *Scripture*; And taken properly cannot stand with the *Grounds* of *Christian Religion*. As for *Communion* in one kinde; *Christs Institution* is cleere against that. And not onely the *Primitive Church*, but the *Whole Church* of *Christ* kept it so, till within lesse then *four hundred yeares*. For

^a Conc. Lateran.
Can. 1.

^b Concil. Con-
stan. Sess. 13.

^c Concil. Trid.
Sess. 25. Decret.
de Invocatione.

^a *Provide in quibusdam Ecclesiis observatur, ut Populo Sanguis non detur. Thom. p. 3. q. 80. A. 12. c. So it was but in some Churches in his time, Negare non possumus etiam in Ecclesia Latina fuisse usum utriusque speciei, & usque ad tempora S. Thomae durasse. Vasqu. in 3. Disput. 216. c. 3. n. 38.*

^b *Refecti cibo potuq; celesti, Deus noster, Te supplices exoramus &c. In Proprio Missarum de Sanctis, Ianua. 15. Orat: post Communionem. Et Ianua. 21.*

^a *Aquinas* confesses it was so in use even to his times; And he was both borne and dead during the Raigne of *Henry the third of England*. Nay, it stands yet as a Monument in the very ^b *Missall*, against the present Practice of the Church of Rome, That then it was usually Given and received in both kinds. And

for Invocation of Saints, though some of the *Ancient Fathers* have some *Rhetoricall flourishes* about it, for the stirring up of *Devotion* (as they thought) yet the Church then admitted not of the Invocation of them, but only of the *Commemoration of the Martyrs*, as appears

^c *Ad quod Sacrificium suo loco & Ordine Homines Dei nominantur, non tamen à Sacerdote, qui Sacrificat, Invocantur. S. Aug. L. 22. Civ. Dei. c. 10.*

cleerely in ^c *S. Augustine*. And when the Church prayed to God for any thing, she desired to be heard for the *Mercies* and the *Merits of Christ*,

not for the *Merits* of any *Saints* whatsoever. For I much doubt this were to make the *Saints* more then *Mediators of Intercession*; which is all that ^d you will acknowledge you allow the *Saints*. For I pray, is not by the *Merits*, more then by the *Intercession*? Did not *Christ* redeeme us by his *Merits*? And if God must heare our Prayers for the *Merits of the Saints*, how much fall

^a *Bellarmin. L. 1. De Sanctior. Beatitud. c. 20. §. Ad primum ergo locum &c.*

^e *Sunt Redemptores nostri aliquo modo & secundum aliquid. Bellar. L. 1. De Indulgen. c. 4. Et Sanctos appellat Numina. L. 2. de Imagin. Sanctorum. c. 20. § 3. Now if this word (Numen) signifie any thing else besides God himselfe, or the power of God, or the Oracle of God, let Bellarmino shew it; or A. C. for him.*

^f *Ut ejus Meritis & Precibus a Gehenne Incendii libere mur. In proprio Missarum de Sanctis, Decemb. 6.*

they short of *Pharers* in the ^e *Mediation of Redemption*. You may thinke of this. For such Prayers as these the Church of Rome makes at this day, and they stand (not without great scandall to *Christ*, and *Christianity*) used, and authorized to be used in the *Missall*. For instance. ^f Vpon the Feast of *S. Nicolas* you

pray, That God by the *Merits and Prayers of S. Nicolas*,
would

would deliver you from the fire of Hell. And upon the Octaves of S. Peter and S. Paul,

* you desire God That you may Obtaine the Glory of Eternity by their Merits. And on the^b Feast of S. Bonaventure you pray, that God would absolve you from all your sinnes by the Interceding Merits of Bonaventure.

And for Adoration of Images, the^c Ancient Church knew it not. And the Moderne Church of Rome is too

like to Paganisme in the Practice of it; and driven to scarce Intelligible Subtilties in her Servants Writings that defend it; And this without any Care had of Millions of Soules unable to understand her Subtilties, or shun her Practice. Did I say, the Moderne Church of Rome is grown too like Paganisme in this Point? And may this Speech seeme too hard? Well, if it doe, I'll give a double Account of it. The One is. 'Tis no harsher Expression then They of Rome use of the Protestants, and in Cases in which there is no shew or Resemblance. For^d Becanus tels us, 'Tis no more lawfull to receive the Sacrament as the Calvinists receive it, then 'tis to worship Idols with the Ethnicks: And Gregory de Valentia enlarges it to more Points then one, but

with no more truth. The Sectaries of our times^e (saith he) seeme to Erre culpably in more things then the Gentiles. This is easily said, but here's no Proove. Nor shall I hold it a sufficient warrant for me to sower

my Language, because these men have dipped their Pens in Gall. The other Account therefore which I shall give of this speech, shall come vouched both by Authority and Reason. And first for Authority; I

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could

^a Ut Amborum Meritis aternitatis Gloriam consequamur. Ibid. Julii 6.

^b Ejus intercedentibus Meritis ab Omnibus nos absolve peccatis. Ibid. Julii 14.

^c In Optatum his time the Christians were much troubled upon but a false report, That an Image was to be placed upon the Altar. What would they have done, if Adoration had been Commanded? &c. Et rectè dictum erat, si talem famam similis veritas sequeretur. Optatus L. 3. ad finem.

^d Sicut non licet cum Ethnicis Idola colere. Becanus. L. de fide Hæret. servanda. c. 8.

^e Contingit aliquando Hæreticos circa plura errare quam Gentiles, ut Manichæos, inquit Thomas. Quod nos possumus verè dicere de nostri temporis Sectariis, qui culpabiliter in pluribus videntur errare. Valentia in 2.2æ. Disp. 1. Q. 10. Puncto 3.

could set *Ludovicus Vives* against *Becanus*, if I would, who layes expressely, *That the making of Feasts at the*

Oratories of the Martyrs (which

^a *Quod quidem à Christianis melioribus non fit. S. Aug. L. 8. de Civ. Dei. c. 27.*

^b *Illa quasi Parentalia superstitioni Gentilium simillima. Lud. Vives ibid.*

^c *Quod ergo mortuis lisabatur, utique parentationi deputabatur, qua species proinde Idololatria est, quoniam & Idololatria Parentationis est species. Tertull. L. de Spectaculis. c. 12.*

^a *S. Augustine* tels us, *The best Christians practised not*) are a kinde of

^b *Parentalia, Funerall Feasts too much resembling the superstition of the Gentiles. Nay, Vives need not say, resembling that superstition, since Tertullian* tels us plainly, that *Idolatry it selfe is but a kinde of Parentation. And*

Vives dying in the *Communion of the Church of Rome*, is a better testimony against you, then *Becanus*, or *Valentia*, being bitter enemies to our *Communion*, can be against us. But I'll come nearer home to you, and prove it by more of your owne. For ^d *Cas-*

^d *Manifestius est, quam ut multis verbis explicari debeat, Imaginum & simulachrorum Cultum nimis invaluisse, & affectioni, seu potius superstitioni populi plus (atque indultum esse, ita ut ad summam adorationem qua vel à Paganis, suis simulacris exhiberi consuevit, &c. Cas- sand. Consult. Art. 21. C. De Imaginibus. Where he names diverse of your owne, as namely, Durantus Mimatensis Episcopus, Iohn Billet, Gerson, Durand, Holkot, and Biel, rejecting the Opinion of Thomas, and other superstitions concerning Images. Ibid.*

sander, who lived and died in your *Communion*, sayes it expressely, *That in this present Case of the Adoration of Images, you came full home to the Superstition of the Heathen. And secondly, for Reason, I have (I think) too much to give, that the Moderne Church of Rome is growne too like to Paganisme in this Point. For the*

^e *Councell of Trent* it selfe confesses,

^e *Non quod Creditur inesse aliqua in iis Divinitas, & veluti olim fiebat à Gentibus. Conc. Trid. Sess. 25. Decret. de Invocatione.*

^f *Et rudibus periculosi Erroris Occasionem, &c. Ibid.*

in Images, is to do as the Gentiles did by their Idols. And though in some words after the Fathers of that Councell seeme very religiously carefull, that all Occasion of dangerous Error be prevented; yet the Doctrine it selfe is so full of danger, that it workes strongly, both upon the Learned and Unlearned, to the scandall of Religion, and the perverting of Truth. For the Unlearned first, how it workes upon them by whole Countries

Countries together, you may see by what happened in *Asturia, Cantabria, Galetia*, no small parts of *Spaine*. For there the *People* (so * He tels me that was an Eye-witnesse, and that since the *Councell of Trent*) are so addicted to their worme-eaten and deformed Images, that when the *Bishops* commanded new, and handsommer Images to be set up in their roomes, the poore people cried for their old, would not looke up to their new, as if they did not represent the same thing. And though he say, this is by little and little amended, yet I believe there's very little Amendment. And it workes upon the *Learned* too, more then it should. For it wrought so farre upon *Lamas* himsele, who bemoaned the former Passage, as that he delivers this Doctrine, † That the Images of *Christ*, the *Blessed Virgin*, and the *Saints*, are not to be worshipped, as if there were any *Divinity* in the Images, as they are materiall things made by *Art*, but only as they represent *Christ* and the *Saints*; For els it were *Idolatry*. So then belike, according to the *Divinity* of this *Casuiſt*, a man may worship Images, and aske of them, and put his trust in them, as they Represent *Christ*, and the *Saints*. For so there is *Divinity* in them, though not as *Things*, yet as *Representers*. And what I pray did, or could any *Pagan Priest* say more then this? For the Proposition resolved is this. *The Images of Christ and the Saints, as they represent their Exemplars, have Deity or Divinity in them*. And now I pray *A.C.* doe you be Iudge, whether this Proposition do not teach *Idolatry*? And whether the *Moderne Church of Rome* be not growne too like to *Paganisme* in this Point? For my owne part, I heartily wish it were not. And that men of Learning would not straine their wits to spoile the *Truth*, and rent the *Peace* of the Church of *Christ* by such dangerous, such superstitious vanities. For better they are not; but they may be worse. Nay these and their like

* Et adeo Genis affecta est truncis corrosis & deformibus Imaginibus, ut me teste, quoties Episcopi, decentiores ponere jubent, veteres suas petant plorantes, &c. Hieron. Lamas summa. p. 3. c. 3.

† Imagines Christi & S. Matris ejus, & Sanctorum non sunt veneranda, ac si in ipsis Imaginibus esset Divinitas, secundum quod sunt Materia Arte effigata, & non secundum quod representant Christum, & Sanctos, &c. Sic enim adorare, vel petere aliquid ab eis, esset IdololatRIA. Lamas Ibid.

* *Quis ferat populum in Templum irrudentem, cum in hac Sues? Certe non ob sunt populo Ceremonia, sed profunt, si modus in eis servetur, & Caveamus ne πῆσπα ἢ ἐργον loco habeantur, hoc est, ne praequam pietatem in illis collocemus. Rhen. annot. in Tertul. de Cor. Mil.*

like have given so great a *Scandall among us*, to some ignorant, though, I presume, well meaning men, that they are afraid to testifie their *Duty to God*, even in his owne *House*, by any *Outward Gesture* at all. In so much that those very *Ceremonies*, which, by the Iudgement of Godly and Learned men, have now long continued in the practice of *this Church*, suffer hard measure for the *Romish Superstitions* sake. But I will conclude this Point with the saying of *B. Rhennus*: *Who could indure the people (sayes hee) rushing into the Church like Swine into a Styre? Doubtlesse, Ceremonies doe not hurt the people, but profite them, so there be a meane kept, and the By be not put for the Mainie, that is, so we place not the principall part of our Piety in them.*

The Conference growes to an end, and I must meet it againe ere we part. For you say,

F. After this (we all rising) the Lady asked the B. whether she might be saved in the Romane Faith? He answered, She might.

S. 34.

† *Cave ne dum vis alium notare culpa, ipse notaris Calumnia. S. Hier. L. 3. advers. Pelagianos.*

B. What? Not one † Answer perfectly related? My Answer to this was Generall, for the ignorant, that could not discern the Errours of that Church; so they held the Foundation, and conformed themselves to a Religious life. But why do you not speake out what I added in this Particular? That it must needs go harder with the Lady, even in Point of Salvation, because she had beene brought to understand very much, for one of her Condition, in these Controverted Causes of Religion. And a Person that comes to know much, had need carefully bethinke himselfe, that he oppose not knowne Truth against the Church that made him a Christian. For Salvation may be in the Church of Rome, and yet they not finde it, that

that make surest of it: Here *A.C.* is as confident as *A.C.p. 64.* the *Iesuite* himselfe, *That I said exprestly, That the Lady might be saved in the Romane Faith.* Truly, 'tis too long since now for me to speake any more then I have already, upon my memory: But this I am sure of, That whatsoever I said of her, were it never so particular, yet was it under the Conditions before expressed.

F. I had her marke that.

B. This Answer (I am sure) troubles not you. But it seemes you would faine have it lay a load of envie upon mee, that you professe you had the Lady, *so carefully marke that.* Well, you had her *Marke that.* For what? For some great matter? or for some new? Not for some New sure. For the Protestants have ever beene ready for Truth and in Charity to grant as much as might be. And therefore from the beginning many *†* Learned men granted this. So that you needed not have put such a serious Mark that upon

S. 35.

NUM. I.

† Nos fatemur sub Papatu plurimum esse boni. imò omne bonum Christianum, atque etiam illinc ad nos devenisse, &c. Luther. contra Anabaptist. citante Bellarmino. L. 4. de Notis Eccles. c. 16. S. penult. Et Field. Appendice. par. 3. c. 2. Et Ios. Hall Bishop of Exeter. L. Of the Old Religion c. 1. Many holding Christ the Foundation aright, and groaning under the burden of Popish trash, &c. by a generall repentance, and assured Faith in their Saviour, did finde favour with the Lord. D. Geo. Abbot late Archbishop of Cant. Answer to Hill. ad Ration. 1. S. 30.

For my part I dare not deny the possibility of their Salvation, who have beene the chiefest Instruments of ours, &c. Hooker in his Discourse of Iustificat. S. 17. In former times a man might hold the generall Doctrine of those Churches, wherein our Fathers lived, and be saved. And yet since the Councell of Trent some are found in it in such degree of Orthodoxy, as we may well hope of their Salvation. *Field. L. 3. Eccl. c. 47.*

The Latine, or Westerne Church subject to the Romish Tyranny, was a true Church, in which a saving profession of the Truth of Christ was found. *Ios. Hall B. of Exeter. L. Of the old Religion, fine. in his Advertisement to the Reader, p. 302.*

Non pauci retinuerunt Christum Fundamentum, &c. Moræus Tract. de Ecclesia. c. 9. fine.

Inter sordes istas, ista qua summe cum periculo expectetur salus, non ipsorum Addisamentis, sed iis qua nobiscum habent communia Fundamenti est attribuenda. Io. Prideaux Lectione 9. fine.

Papa aliquam adhuc Religionis formam relinquit, spem vite aeterna non tollit, &c. Calv. Instruct. advers. Libertinos, c. 4.

Oo

my

my speech, as if none before had, or none but I would speake it. And if your Marke that were not for

^a Here A. C. gets another snatch, and tels us, That to grant a Possibility of Salvation in the Romane Church, is the free Confession of an Adversary, and therefore is of force against us, and extorted by Truth: But to say that salvation is more securely, and easily to be had in the Protestant Faith, that's but their partiall Opinion in their own behalfe, and of no force, especially with Romane Catholikes. I easily believe this latter part, That this, as A. C. and the rest use the matter with their Proselytes, shall be of little, or no force with Romane Catholikes. But it will behoove them, that it bee of force. For let any indifferent man weigh the Necessary Requisites to Salvation, and he shall finde this no partiall Opinion, but very plaine and reall Verity, That the Protestant living according to his belief, is upon the safer way to Heaven. And as for my Confession, let them enforce it as farre as they can against me, so they observe my Limitations, which if they do, A. C. and his fellowes will (of all the rest) have but little comfort in such a limited Possibility.

^b L. 1. De Bapt. cont. Don. c. 3. Graviter peccarent in rebus ad salutem animæ pertinentibus, &c. eo solo quod certis incerta præponerent.

^c Propter incertitudinem propriae Iustitiæ, & periculum inanis gloriæ, tutissimū est fiduciam totam in solâ Dei misericordiâ & benignitate reponere. Bellar. L. 5. de Iustif. c. 7. S. Sic tertia Propositio.

was not, and judged it a great sinne, in Point of Salvation, for a man to preferre incerta certis, uncertainties and naked possibilities before an evident and certaine Course. And Bellarmine is of Opinion, and that in the Point of Iustification: That in regard of the uncertainty of our own Righteousnesse, and of the danger of vaine glory, tutissimum est, 'tis safest to repose our whole trust in the Mercy and Goodnesse of God. And surely, if there be One safer way then another, as he Confesses there is, he is no wise man, that in a matter of so great

some New matter, was it for some Great? Yes sure, it was. For what greater then Salvation? But then I pray, marke this too, That might be saved, grants but a Possibility, no sure, or safe way to Salvation. The Possibility I think cannot be denied, the Ignorants especially, because they hold the Foundation, and cannot survey the Building. And the Foundation can deceive no man that rests upon it. But a secure way they cannot goe, that hold with such corruptions, when they know them. Now whether it be wisdom, in such a Point as Salvation is, to forsake a Church, in the which the Ground of Salvation is firme, to follow a Church, in which it is but possible one may be saved, but very probable he may do worse, if he look not well to the Foundation, judge ye. I am sure ^b S. Augustine thought it

great moment will not betake himselfe to the safest way. And therefore even you your selves in the Point of *Condignity of Merit*, though you write it, and preach it boysterously to the People; yet you are content to dye, renouncing the condignity of all your owne *Merits*, and trust to *Christs*. Now surely, if you will not venture to dye as you live, live and beleve in time, as you meane to die.

And one thing more, because you bid Marke this, NUM. 2. let me remember to tell you for the benefit of others. Vpon this very Point (*That we acknowledge an honest ignorant Papist may be saved*) you and your like worke upon the advantage of our Charity, and your owne want of it, to abuse the weake. For thus I am told you worke upon them. You see the Protestants (at least many of them) confesse there may be salvation in our Church; We absolutely deny there is salvation in theirs: Therefore it is safer to come to Ours, then to stay in theirs; to be where, almost all grant Salvation, then where the greater part of the world deny it. This Argument is very prevailing with men, that cannot weigh it, and with women especially, that are put in feare by * violent (though causelesse) denying Heaven unto them. And some of your party since this, have set out a Booke, called *Charity mistaken*. But beside the Answer fully given to it, this alone is sufficient to Confute it: First, that in this our Charity (what ever yours be) is not mistaken, unlesse the Charity of the Church her selfe were mistaken in the Case of the Donatists, as shall † after appeare. Secondly, even † S. 35. Nu. 3. Mistaken Charity (if such it were) is farre better then none at all. And if the Mistaken be ours, the None is yours. Yea, but A. C. tells us, That this denyall of Salvation A. C. p. 65.

* And this peece of Cunning to affright the weake was in use in Iustin Martyrs time. *Quosdam scimus &c. ad Iracundiam suam Evangelium pertrahentes &c. quibus si potestas ea obrigisset ut nonnullos Gehenna traderent, Orbem quoque Universum consumpsissent: Iust. Martyr. Epist. ad Zenam & Serenum. (And here † is) ad Iracundiam suam Ecclesiam pertrahentes &c.*

S. Matth. 18. 17.

^a And this is proved by the Creed. In which we professe our Beliefe of the Catholike, not of the Roman Church,

^b This is a free Confession of the Adversaries Argument against themselves, and therefore is of force. *A. C.* p. 64. But every Confession of Adversaries, or others is to be taken with its Qualities, and Conditions: If you leave out, or change these, you wrong the Confession, and then 'tis of no force. And so doth *A. C.* here. And though *Bellarmin.* makes the Confession of the Adversary a note of the true Church. *L. 4. de Notis Eccl. c. 16.* yet in the very beginning, where he layes his Ground, §. 1. he layes it in a plaine fallacie *à secundum quid ad simpliciter.*

is grounded upon Charitie, as were the like threats of Christ, and the Holy Fathers. For there is but one true Faith, and one true Church, and out of that there is no Salvation. And he that will not heare the Church, S. Matth. 18. let him bee as a Heathen, and a Publicane, Therefore he sayes, 'tis more Charity to fore-warne us of the danger, by these threats, then to let us run into it, thorough a false security. 'Tis true, that there is but one true Faith, and but one true Church. But that one, both Faith, and Church, is the ^a Catholike Christian, not the Particular Romane. And this Catholike Christian Church, he that will not both heare, and obey, yea and the Particular Church, in which hee lives too, so farre as it in necessities agrees with the Vniversall, is in as bad condition as a Heathen and a Publicane, and perhaps in some respects worse. And were we in this Case, we should thanke *A. C.* for giving us warning of our danger. But 'tis not so. For he thunders out all these threats, and denyall of salvation, because we joyne not with the Romane Church, in all things; as if her Corruptions were part of the Catholike Faith of Christ. So the whole passage is a meere begging of the Question, and then threatening upon it, without all ground of Reason or Charity. In the meane time

let *A. C.* looke to himselfe, that in his false security, hee run not into the danger, and losse of his owne salvation, while hee would seeme to take such care of ours. But though this Argument prevails with the weake, yet it is much stronger in the cunning; then the true force of it. For all Arguments are very mooving, that lay their ground upon ^b the Adversaries Confession; especially

especially if it be confessed, and avouched to be true. But if you would speak truly, and say, Many *Protestants* indeed confesse, there is *salvation* possible to be attained in the *Romane Church*, but that yet they say withall, that the Errors of that Church are so many * (and some so great, by the Confession of your owne, as weaken the *Foundation*) that it is very hard to goe that way to Heaven, especially to them that have had the Truth manifested; the heart of this *Argument* were utterly broken. Besides the force of this *Argument* lyes upon *two* things, *one* directly *Expressed*, the *other* but as upon the *By*.

* For they are no meane Differences that are betweene us, by *Bellarmines* owne Confession. *Agendum est non de rebus levibus, sed de gravissimis Questionibus qua ad ipsa Fidei fundamenta pertinent.* &c. *Bellarmin. in prefat. Operibus praefixa. §. 3.* And therefore the Errors in them, and the Corruptions of them cannot bee of small Consequence, by your owne Confession. Yes, by your owne indeed. For you *A. C.* say full as much, if not more then *Bellarmines*. Thus We *Catholikes* hold all points, in which *Protestants* differ from us in Doctrine of Faith, to be Fundamentall, and necessary to bee Believed, or at least not denied. *A. C. Relation of the first Conference, p. 28.*

That which is *expressed*, is, We and our Adversaries consent, that there is *salvation* to some in the *Romane Church*. What? would you have us as malicious, (at least as rash) as your selves are to us, and deny you so much, as possibility of *Salvation*? If we should, we might make you in some things straine for a Proove? But we have not so learned *Christ*, as either to return evill for evill in this headie course, or to deny *salvation* to some ignorant silly soules, whose humble peaceable obedience makes them safe among any part of men, that professe the Foundation, *Christ*; And therefore seek not to help our Cause by denying this comfort to silly *Christians*, as you most fiercely do, where you can come to worke upon them. And this was an old trick of the *Donatists*. For in the Point of *Baptisme* (Whether that Sacrament was true in the *Catholike Church*, or in the Part of *Donatus*) they exhorted all to be baptised among them. VVhy? Because both Parts granted, that *Baptisme* was true among the *Donatists*: which that

NUM. 3.

† *Esse verò apud
Donatistas Bap-
tismum, & illi
asserunt, & nos
concedimus &c.
L. i. de Bap. cont.
Donat. c. 3.*

peevish Sect most unjustly denied the sound part, as S. † Augustine delivers it. I would aske now, Had not the Orthodox true Baptisme among them, because the Donatists denied it injuriously? Or should the Orthodox against Truth, have denied Baptisme, among the Donatists, either to cry quittance with them, or that their Argument might not be the stronger, because both parts granted? But Marke this, how farre you runne from all common Principles of Christian Peace, as well as Christian Truth, while you deny salvation most unjustly to us, from which you are farther off your selves. Besides, if this were, or could be made a concluding Argument, I pray, why doe not you believe with us in the Point of the Eucharist? For all

* *Corpus Christi manducatur in Cœna &c. tantum celesti
& spiritali ratione: Medium autem quo Corpus Christi
accipitur & manducatur in Cœnâ, Fides est. Eccl. Angl.
Art. 28.*

After a spirituall manner by Faith on our behalfe, and by the working of the Holy Ghost on the behalfe of Christ. Fulk. in 1 Cor. 11. p. 528

*Christus se cum omnibus bonis suis in Cœnâ offert, & nos
eum recipimus fide &c. Calv. 4. Inst. c. 17. S. 5. Et Hooker.
L. 5. S. 67. p. 176.*

And say not you the same with us? *Spiritualis manduca-
tio, quæ per Animam fit, ad Christi Carnem in Sacramen-
to pertingit. Cajet. Tom. 2. Opusc. de Euchar. Tract. 2.
Cap. 5.*

*Sed spiritualiter, idest, invisibiliter, & per virtutem Spiri-
tus Sancti. Thom. 3. q. 75. A. 1. ad 1^{um}.*

*Spiritualiter manducandus est per Fidem & Charitatem.
Tena. in Heb. 13. Difficultate 8.*

† I would have no man troubled at the words Truly and Really. For that Blessed Sacrament received as it ought to be, doth Truly and Really exhibit and apply the Body and the Blood of Christ to the Receiver. So Bishop White in his Defence against T. W. P. Edit. London. 1617. p. 138. And Calvin. in 1 Cor. 10. 3. Verè datur. &c. And againe in 1 Cor. 11. 24. *Neque enim Mortis tantum & Resurrectionis sue beneficium nobis offert Christus, sed Corpus ipsum in quo passus est, & resurrexit. Concludo Realiter (ut vulgò loquuntur) hoc est, Verè nobis in Cœnâ datur Christi Corpus, ut sit Animis nostris in cibum Salutarem. &c.*

fides agree in the Faith of the Church of England, That in the most Blessed Sacrament, the Worthy receiver is by his * Faith made spiritually partaker of the true and reall Body and Blood of Christ † truly, and really, and of all the Benefits of his Passion. Your Romane Catholikes adde a manner of this his Presence, Transubstantiation, which many deny; and the Lutherans a manner of this Presence, Consubstantiation, which more deny. If this argument be good, then even for this Consent

Consent, it is safer Communicating with the Church of England, then with the Roman, or Lutheran; Because all agree in this Truth, not in any other Opinion.

Nay † Suarez himselfe, and he a very Learned Adversary (what say you to this A.C? doth Truth force this from him?) Confesses plainly,

† *Hoc totum pendet ex Principiis Metaphysicis & philosophicis, & ad Fidei Doctrinam non est necessarium.* Suarez. in 3. Thom. Disput. 50. §. 2.

† That to Beleeve Transubstantiation is not simply necessary to Salvation. And yet he knew well the Church had Determined it. And * Bellarmine, after an intricate, tedious, and almost inexplicable Discourse about an Adductive Conversion (A thing which neither Divinity, nor Philosophy ever heard of till then) is at last forced to come to this: * Whatsoever is concern-

A.C.p. 64.65.

* Bellar. L. 3. de Eucha. c. 18. §. Ex his colligimus.

ing the manner and formes of speech, illud tenendum est, this is to be held, that the Conversion of the Bread and Wine into the Body and the Blood of Christ, is substantiall, but after a secret

* *Sed quidquid fit de Modis loquendi, illud tenendum est, Conversionem Panis & Vini in Corpus & Sanguinem Christi esse substantialem, sed arcanam & ineffabilem, & nullis naturalibus Conversionibus per omnia similem.* &c. Bellar. in *Recognit. hujus loci.* Et Vid. §. 38. Num. 3

and ineffable manner, and not like in all things to any naturall Conversion whatsoever. Now if he had left out Conversion, and affirmed only Christs reall Presence there, after a mysterious, and indeed an ineffable manner, no man could have spoke better. And therefore, if you will force the Argument alwayes to make that the safest way of Salvation, which differing Parties agree on; why doe you not yeeld to the force of the same Argument, in the Beliefe of the Sacrament, one of the most immediate meanes of Salvation, where not onely the most, but all agree; And your owne greatest Clarkes cannot tell what to say to the Contrary?

I speake here for the force of the Argument, which certainly in it selfe is nothing, though by A. C. made of great account; For he sayes, Tis a Confession of Adversaries extorted by Truth. Just as

NUM. .

A.C.p. 64.

* Petilian

* *Sed quia ita magnum firmitatem vanitatis vestra in hac sententia esse arbitramini, ut ad hoc tibi terminandam putares Epistolam quo quasi recensitis in animis Legitimum remaneret, breviter respondet. &c. S. Aug. L. 2. cont. Lit. Petil. c. 108. And here A. C. ad hoc sibi putavit terminandam Collocationem: sed frustra ut apparet. Num. 6.*

† § 35. N. 3

* *Petilian the Donatist brag'd in the case of Baptisme. But in truth, 'tis nothing. For the Syllogisme, which it frames, is this. The Papists and the Protestants, which are the Parties differing, agree in this, That there is Salvation possible to be found in the Romane Church. But in Point of Faith and Salvation 'tis safest for a man to take that way, which the differing Parties agree on. Therefore 'tis safest for a man to be, and continue in the Romane Church. To the Major Proposition then; I observe first, that though many Learned Protestants grant this, all doe not. And then that Proposition is not Universal, nor able to sustaine the Conclusion. For they doe not in this all agree; nay I doubt not, but there are some Protestants, which can, and do as stiffly, and as churlishly deny them Salvation, as they doe us. And A. C. should doe well to consider, whether they doe it not upon as good reason at least. Next for the Minor Proposition; Namely, That in point of Faith and Salvation, 'tis safest for a man to take that way, which the Adversary confesses, or the Differing Parties agree on. I say, that is no Metaphysicall Principle, but a bare Contingent Proposition, and may be true, or false, as the matter is to which it is applyed, and so of no necessary truth in it selfe, nor able to leade in the Conclusion. Now that this Proposition (In point of Faith and Salvation, 'tis safest for a man, to take that way, which the differing Parties agree on, or which the Adversary Confesses) hath no strength in it selfe, but is sometimes true, and sometimes false, as the Matter is, about which it is conversant, is most evident. First, by Reason: Because Consent of disagreeing Parties, is neither Rule, nor Proove of Truth. For Herod and Pilate, disagreeing Parties enough, yet agreed against Truth it selfe. But Truth rather is, or should be the Rule to frame, if not to force Agreement. And secondly, by the two Instances † before given. For in the Instance betweene the Orthodox Church then, and*

and the *Donatists*, this Proposition is most false; For it was a Point of Faith, and so of Salvation, that they were upon, Namely, the right use, and administration of the Sacrament of Baptisme. And yet had it beene safest to take up that way, which the differing Parts agreed on, or which the adverse Part Confessed, men must needs have gone with the *Donatists*, against the Church. And this must fall out as oft as any Heretick will cunningly take that way against the Church, which the *Donatists* did, if this Principle shall goe for currant. But in the second Instance, concerning the Eucharist, a matter of Faith, and so of Salvation too, the same Proposition is most true. And the Reason is, because here the matter is true; Namely, The true, and reall participation of the Body and Blood of Christ in that Blessed Sacrament. But in the former the matter was false, Namely, That Rebaptization was necessary after Baptisme formally given by the Church. So this Proposition (In Point of Faith and Salvation it is safest for a man to take that way, which the differing Parties agree in; or which the Adversary Confesses) is, you see, both true and false, as men have cunning to apply it, and as the matter is, about which it is Con- versant. And is therefore no Proposition able, or fit to settle a Conclusion in any sober mans minde, till the Matter contained under it, bee well scanned, and examined. And yet as much use as you would make of this Proposition to amaze the weake, your selves dare not stand to it, no not where the matter is undenyably true, as shall appeare in divers Particulars beside this of the Eucharist.

But before I adde any other particular Instance Num. 5.

P p

ces

A.C. p. 65.

ces, I must tell you what A. C. sayes to the two former. For he tels us, *These two are nothing like the present case.* Nothing? That is strange indeed. Why in the first of those Cases concerning the *Donatists*, your Proposition is false; And so farre from being *safest*, that it was no way safe for a man to take that way of *Beliefe*, and so of *Salvation*, which both parts agreed on. And is this nothing? Nay, is not this full, and home to the present case? For the present case is this, and no more. *That it is safest taking that way of Beliefe, which the differing Parties agree on: or which the Adversary Confesses.* And in the second of those Cases concerning the *Eucharist*, your Proposition indeed is true, not by the Truth which it hath in it selfe, *Metaphysically*, and in *Abstract*, but only in regard of the *matter*, to which it is applyed; yet there you desert your owne Proposition, where it is true. And is this nothing? Nay, is not this also full, and home to the present case, since it appeares your Proposition is such as your selves dare not bide by, either when it is true, or when it is false? For in the Case of *Baptisme* administred by the *Donatist*, the Proposition is false, and you dare not bide by it, for *Truths* sake. And in the case of the *Eucharist*, the Proposition is true, and yet you dare not bide by it, for the *Church of Romes* sake. So that *Church* (with you) cannot erre, and yet will not suffer you to maintaine Truth, which not to doe is some degree of Errour, and that no small one.

NUM. 6.
A.C. p. 65.

Well, A. C. goes on, and gives his Reasons why these two Instances are nothing like the present Case. For in these Cases (saith hee) there are annexed other Reasons of certainly knowne perill of damnable Schisme
and

and Heresie, which wee should incurre by consenting to the Donatists denyall of true Baptisme among Catholikes: and to the Protestants denyall, or doubting of the true substantiall Presence of Christ in the Eucharist. But in this Case of Resolving to live and dye in the Catholike Romane Church, there is confessedly no such perill of any damnable Heresie, or Schisme, or any other sinne. Here I have many Particulars to observe upon A. C. and you shall have them, as briefly as I can set them downe.

And first, I take A. C. at his word, that in the case of the Donatist, should it bee followed, there would bee knowne perill of damnable Schisme, and Heresie, by denying true Baptisme to be in the Orthodoxe Church. For by this you may see, what a sound proposition this is (That where two Parties are dissenting, it is safest believing that in which both Parties agree, or which the Adversary confesses) for here you may see by the case of the Donatist, is confessed, it may leade a man, that will universally leane to it, into knowne and damnable Schisme and Heresie. An excellent Guide, I promise you, this, is it not?

Nor secondly, are these, though A. C. calles them so, annexed Reasons; For hee calls them so, but to blaunch the matter, as if they fell upon the proposition *ab extra*, accidentally, and from without, Whereas they are not annexed, or pinned on, but flow naturally out of the Proposition it selfe. For the Proposition would seeme to be *Metaphysicall*, and is applyable indifferently to any Common Beliefe of dissenting Parties, be the point in difference what it will. Therefore if there be any thing *Hereticall*, *Schismaticall*, or any way evill in the Point, this proposition being neither *Universally*, nor necessarily true, must needs

cast him, that relies upon it, upon all these Rocks of *Heresie*, *Schisme*, or what ever else followes the matter of the Proposition.

Punct. 3.
A.C. p. 66.

Thirdly, A.C. doth extremely ill to joine these Cases of the *Donatists* for Baptisme, and the *Protestant* for the *Eucharist* together, as he doth. For this Proposition in the first concerning the *Donatists*, leads a man (as is confessed by himselfe) into knowne and damnable *Schisme* and *Heresie*: but by A.C. good leave the later concerning the *Protestants*, and the *Eucharist*, nothing so. For I hope A.C. dare not

* *Ceterum his absurditatibus sublati, quicquid ad Exprimendam veram substantialemque Corporis ac sanguinis Domini Communicationem, qua sub sacris Cæna symbolis, fidelibus exhibetur, facere potest, libenter recipio. Calvin L. 4. Inst. c. 17. S. 19.*

In Cæna mysterio, per symbola Panis & Vini Christus vera nobis exhibetur &c. Et nos participes substantiæ ejus facti sumus, Ibid. S. 11.

† S. 35. N. 3.

Punct. 4.
A.C. p. 66.

say, That to believe the true* substantiall Presence of Christ, is either knowne, or damnable *Schisme*, or *Heresie*. Now as many, and as Learned † *Protestants* believe and maintaine this, as doe believe possibility of Salvation (as before is limited) in the *Romane Church*: Therefore they in that not guilty of either knowne, or damnable *Schisme*, or *Heresie*, though the *Donatists* were of both.

Fourthly, whereas he imposes upon the *Protestants*, The denyall or doubting of the true and Reall Presence of Christ in the *Eucharist*; he is a great deale more bold, then true, in that also: For understand them right, and they certainly, neither deny, nor doubt it. For as for the *Lutheran* (as they are commonly called) their very Opinion of *Consubstantiation* makes it knowne to the world, that they neither deny, nor doubt of his true, and Reall Presence there. And they are *Protestants*. And for the *Calvinists*, if they might bee rightly understood, they also maintaine a most true and Reall Presence, though they cannot permit their judgement to be *Transubstantiated*. And they are *Protestants*

too.

too. And this is so knowne a Truth, that^a Bellarmine confesses it. For hee saith,

Protestants do often grant, that the true and reall Body of Christ is in the Eucharist: But he adds, That they never say (so farre as he hath read) That it is there Truly and Really, unlesse they speake of the Supper, which shall be in Heaven. Well, first if they grant that the true, and Reall Body of Christ, is in that Blessed Sacra-

^a Bellarm. L. 1. de Euchar. c. 2. §. Quinto dicit. Sacramentariis saepe dicunt reale Corpus Christi in Cœnâ adesse, sed realiter adesse nunquam dicunt, quod legerim, nisi forte loquuntur de Cœnâ quæ fit in Cœlo, &c.

And that he meanes to brand Protestants under the name of Sacramentarii, is plaine. For he sayes the Councell of Trent opposed this word *realiter*, *Figmento Calvinistico*, to the Calvinisticall figment. *Ibid.*

ment (as Bellarmine confesses they doe, and 'tis most true) then A.C. is false, who charges all the Protestants with deniall, or doubtfulnesse in this Point. And secondly, Bellarmine himselfe also shewes here his Ignorance, or his Malice; Ignorance, if he knew it not: Malice, if he would not know it. For the Calvinists, at least they which follow Calvine himself, do not onely believe that the true and reall Body of Christ is received in the Eucharist, but that it is there, and that we partake of it *verè* & *realiter*, which are^b Calvine's owne words; and yet Bellarmine boldly affirms, that to his reading, no one Protestant did ever affirme it. And I, for my part, cannot believe but Bellarmine had read Calvine, and very carefully, he doth so frequently and so mainly Oppose him. Nor can that Place by any Art be shifted, or by any Violence wrested from Calvine's true meaning of the Presence of Christ in and at the blessed Sacrament of the Eucharist, to any Supper in Heaven whatsoever. But most manifest it is, that *Quod legerim*, for ought I have read, will not serve Bellarmine to Excuse him. For he himselfe, but in the very^c Chapter going before, quotes foure Places out of Calvine, in which he sayes expressely, That we receive in the Sacrament the Body and the Blood of Christ *Verè*, truly.

A.C. p 65.

^b Calv. in 1. Cor. 10.3. *verè*, &c. & in 1. Cor. 11.24. *realiter*. *Vide supra. Num. 3.*

^c Bellar. L. 1. de Eucharistia. c. 1. §. Secundo, docet.

So *Calvine* sayes it foure times, and *Bellarmino* quotes the places; and yet he sayes in the very next Chapter, That never any Protestant said so, to his Reading. And for the *Church of England*, nothing is more plaine, then that it believes and teaches the true and reall Pre-

* The Body of Christ is given, taken, and eaten in the Supper (of the Lord) onely after an Heavenly and Spirituall manner. And the meanes whereby the Body of Christ is received and eaten, is Faith. *Eccl. Ang. Art. 28.* So here's the Manner of Transubstantiation denied, but the Body of Christ twice affirmed. And in the prayer before Consecration, thus, *Grant us Gracious Lord so to eat the Flesh of thy deare Sonne Jesus Christ, and to drinke his Blood, &c.* And againe, in the second Prayer or Thanksgiving after Consecration, thus, *We give thee Thanks, for that thou dost vouchsafe to feed us which have duly received these holy Mysteries with the spirituall food of the most precious Body and Blood of thy Sonne our Saviour Jesus Christ, &c.*

sence of Christ in the * Eucharist, unlesse A.C. can make a Body, no Body, and Blood, no Blood (as perhaps he can by Transubstantiation) as well as Bread, no Bread, & Wine, no Wine. And the Church of England is Protestant too. So Protestants of all sorts maintain a true and reall Presence of Christ in the Eucharist, and then, where's any known, or damnable Heresie here? As for the Learned of those zealous men that died in this Cause in *Q. Maries* dayes, they denied not the Reall Presence simply taken, but as their Opposites forced Transubstan-

tiation upon them, as if that, and the Reall Presence had beene all one. Whereas all the Ancient Christians ever believed the one, and none but moderne and superstitious Christians believe the other; If they do believe it, for I, for my part, doubt they do not. And as for the Unlearned in those times, and all times, their zeale (they holding the Foundation) may eat out their Ignorances, and leave them safe. Now that the Learned Protestants in *Q. Maries* dayes, did not denie, nay did maintaine the Reall Presence, will manifestly appeare. For when the Commissioners obtruded to *Io. Frith* the Presence of Christ's naturall Body in the Sacrament; and that without all figure, or similitude: *Io. Frith* acknowledges, † That the inward man doth as verily receive Christ's Body, as the outward man receives the Sacrament with his Mouth:

† *Io. Fox Martyrolog. To. 2. London. 1597. pag. 943.*

Mouth: And he addes, ^a That neither side ought to make it a necessary Article of Faith, but leave it indifferent. ^a Fox ibid.

Nay, Archbishop Cranmer comes more plainly, and more home to it then Frith: For if you understand (saith ^b he) by this word Really, Reipsâ, that is, in very deed and effectually; so Christ by the Grace and efficacy of his Passion, is indeed, and truly present, &c. But if by this word Really, you under-

^b Cranmer apud Fox, ibid. p. 1301.

stand ^c Corporaliter, Corporally, in his naturall and Organicall Body, under the Formes of Bread and Wine, 'tis contrary to the Holy Word of God. And so likewise Bishop Ridley. Nay, Bishop Ridley addes yet farther, and speakes so fully to this Point, as I thinke no man can adde to his Expression: And 'tis well if some Protestants except not against it. Both you and I (saith ^d he) agree in this: That in the Sacrament is the very true and naturall Body and Blood of Christ, even that which was borne of the Virgin Mary; which ascended into

^c I say Corporaliter, Corporally; for so Bellarmine hath it expressly: *Quod autem Corporaliter & propriè sumatur Sanguis & Caro, &c. probari potest omnibus Argumentis, &c.* Bellar. L. 1. de Eucharist. c. 12. S. Sed 10. ta. And I must bee bold to tell you more then, That this is the Doctrine of the Church of Rome. For I must tell you too, that Bellarmine here contradicts himselfe. For he that tels us here, that it can be proved by many Arguments, that we receive the Flesh and the Blood of Christ in the Eucharist Corporaliter, said as expressly before (had he remembered it) that though Christ be in this Blessed Sacrament verè & realiter, yet (saith he) non dicemus Corporaliter, i. e. eo modo quo suâ naturâ existunt Corpora, &c. Bellar. L. 1. de Euchar. c. 2. S. Tertia Regula. So Bellarm. here is in a notorious Contradiction. Or els it will follow plainly out of him, That Christ in the Sacrament is existent one way, and received another, which is a grosse absurdity. And that Corporaliter was the Doctrine of the Church of Rome, and meant by Transubstantiation, is farther plaine in the Booke called, *The Institution of a Christian man*, set forth by the Bishops in Convocation in Hen. 8. time. An. 1534. Cap. Of the Sacrament of the Altar. The words are. *Under the forme and figure of Bread and Wine, the very Body and Blood of Christ is Corporally, really, &c. exhibited and received, &c.* And Aquinas expresses it thus. *Quia tamen substantia Corporis Christi realiter non dividitur à sua quantitate dimensivâ, & ab aliis accidentibus, inde est, quod ex vi realis Concomitantia est in hoc Sacramento tota quantitas dimensiva Corporis Christi, & omnia Accidentia ejus.* Tho. p. 3. q. 76. Ar. 4. e.

^d Apud Fox ibid p. 1598.

Heaven, which sits on the right hand of God the Father, which shall come from thence to judge the quicke and the dead. Onely we differ in modo, in the way and manner of Being. We confesse all one thing to be in the Sacrament,

and

and dissent in the Manner of Being there. I confesse Christ's Naturall Body to bee in the Sacrament by Spirit and Grace, &c. You make a grosser kinde of Being, inclosing a naturall Body under the shape and forme of Bread and Wine. So saith, and more, Bishop Ridley. And ^a Archbishop Crammer confesses, that he was indeed of another Opinion, and inclining to that of Zuingliu, till

^a Apud Fox ibid.
p. 1703.

^b Tantum de modo quaestio est. &c. Et facessat calumnia auferri Christum à Cena sua &c. Calv. L. 4. Inst. c. 17. S. 31. Veritatem Dei in qua acquiescere iudicet, sine controversia amplectar. Pronunciavit illi Carnem suam esse Animam meam cibum, Sanguinem esse potum. Talibus alimentis animam illi meam pascendum offero. In S. Cena iubet me sub Symbolis Panis & Vini Corpus & Sanguinem suum sumere, manducare & bibere. Nihil dubito, quin & Ipse Verè porrigat, & ego recipiam, Calv: ibid. S. 32.

Pun. 5.
A. C. p. 66.

Bishop Ridley convinced his Iudgement, and settled him in this Point. And for ^b Calvine, he comes no whit short of these, against the Calumnie of the Romanists on that behalfe. Now after all this, with what face can A. C. say (as he doth) That Protestants deny, or doubt of the true, and reall Presence of Christ in the Sacrament. I cannot well tell, or am unwilling to utter.

Fifthly, whereas 'tis added by A. C. That in this present case, there is no perill of any damnable Heresie, Schisme, or any other Sinne, in resolving to live and die in the Romane Church. That's not so neither. For he that lives in the Romane Church, with such a Resolution, is presumed to believe as that Church believes. And he that doth so, I will not say is as guilty, but guilty he is, more, or lesse, of the Schisme which that Church first caused by her Corruptions, and now continues by them, and her power together; And of all her Damnable Opinions too, in point of Misbeliefe, though perhaps A. C. will not have them called Heresies, unlesse they have beene condemned in some Generall Councell; And of all other finnes also, which the Doctrine and Misbeliefe of that Church leads him into. And marke it I pray. For 'tis one thing to live in a Schismaticall Church, and not Communicate with it in the Schisme,

or

or in any *false Worship* that attends it. For so *Eli-*
as lived among the *Ten Tribes*, and was not *Schif-*
maticall, 3. Reg. 17. And after him *Elizeus*, 4. Reg. 3. But then neither of them either countenanced
the *Schisme*, or worshipped the *Calves* in *Dan*, or
in *Bethel*. And so also beside these *Prophets*, did
those *Thousands* live in a *Schismaticall Church*, yet
never bowed their knee to Baal, 3. Reg. 19. But 'tis quite another thing to live in a *Schismaticall Church*,
and *Communicate* with it in the *Schisme*, and in
all the *Superstitions* and *Corruptions*, which that Church
teaches, nay to live and die in them. For certainly
here no man can so live in a *Schismaticall Church*,
but if he be of capacity enough, and understand it, he
must needs be a *Formall Schismatick*, or an *Involved*
One, if he understand it not. And in this case the *Church*
of *Rome* is either farre worse, or more cruell then the
Church of Israel, even under *Ahab* and *Jezabel*, was. The
Synagogue indeed was corrupted a long time, and in a
great degree. But I do not finde, that this Doctrine, *You*
must sacrifice in the high places: Or this, *You may not go*
and worship at the one Altar in Ierusalem, was either
taught by the *Priests*, or maintained by the *Prophets*, or
enjoynd the people by the *Sanedrim*: Nay, can you
shew me when any *lew* living there devoutly accor-
ding to the *Law*, was ever punished for omitting the
One of these, or doing the *Other*? But the *Church of*
Rome hath solemnly decreed her *Errours*: And erring,
hath yet decreed withall, *That she cannot erre*. And
imposed upon *Learned men*, disputed and impro-
bable *Opinions*, *Transubstantiation*, *Purgatorie*, and
Forbearance of the Cup in the blessed *Eucharist*, even
against the expresse Command of our Saviour, and
that for *Articles of Faith*. And to keepe off *Disobe-*
dience, what ever the *Corruption* be, she hath bound

3. Reg. 13. 11.

up her Decrees upon paine of Excommunication, and all that followes upon it. Nay, this is not enough, unlesse the *fagot* be kindled to light them the way. This then may be enough for us to leave Rome, though the old *Trophet* forsooke not Israel, 3. Reg. 13. And therefore in this present case there's perill, great perill of damnable both Schisme and Heresie, and other sinne, by living and dying in the *Romane Faith*, tainted with so many *superstitions*, as at this day it is, and their

Tyrannie to boot. So that here I may answer A. C. just as *S. Augustine answered Petilian the Donatist, in the fore-named case of Baptisme. For when Petilian pleaded the Concession of his Adversaries, That Baptisme, as the Donatists administered it, was good and lawfull, and thence inferred (just as the Jesuite doth against me) that it was better for men to joyne with his Congregation, then with the Church. S. Augustine answers; We do indeed approve among Hereticks Baptisme, but so, not as it is the Baptisme of Hereticks, but as it is the Baptisme of Christ.

Just as we approve the Baptisme of Adulterers, Idolaters, Witches, and yet not as 'tis theirs; but as 'tis Christs Baptisme. For none of these, for all their Baptisme, shall inherit the Kingdome of God. And the Apostle reckons Hereticks among them. 2Galat. 5. And againe afterwards: It is not therefore yours (saith † Saint Augustine) which wee feare to destroy, but Christs, which, even among the Sacrilegious, is of, and in it selfe, holy. Now you shall see how full this comes home to our Petilianist A. C. (for

* Petilianus dixit, Venite ad Ecclesiam populi, & aufugite Traditores (ita Orthodoxos tum appellavit) si cum iisdem perire non vultis. Nam ut facile cognoscatis quod ipsi sunt rei, de fide nostra optimè judicant. Ego illorum infectos baptizo. Illi meos (quod absit) recipiunt baptizatos, quæ omnino non facerent, si in Baptismo nostro culpas aliquas agnovissent. Videte ergo quoddammodo, quam sanctum sit, quod destruere metuit Sacrilegus Inimicus. S. August. respondet. Sic approbamus in Hereticis Baptismum, non Hereticorum, sed Christi, sicut in Fornicatoribus, Idololatriis, Veneficiis, &c. approbamus Baptismum non eorum, sed Christi. Omnes enim isti, inter quos & Heretici sunt, sicut dicit Apostolus: Regnum Dei non possidebunt, &c. S. August. L. 2. contr. Lit. Petilianii. c. 108.

2Gal. 5. 19. 20.

21.

† Non ergo vestrum est quod destruere metui-
mus, sed Christi;
quod & in sac-
crilegis per se
sanctum est.
S. Aug. Ibid,

2Galat. 5. And againe afterwards: It is not therefore yours (saith † Saint Augustine) which wee feare to destroy, but Christs, which, even among the Sacrilegious, is of, and in it selfe, holy. Now you shall see how full this comes home to our Petilianist A. C. (for

(for hee is one of the Contracters of the Church of Christ to Rome, as the Donatists confined it to *Africke*.) And he cries out, *That a Possibility of Salvation, is a free Confession of the Adversaries, and is of force against them, and to bee thought extorted from them by force of Truth it selfe.* I Answer. I doe indeed for my part (leaving other men free to their owne judgement) acknowledge a Possibility of Salvation in the *Romane Church*. But so, as that which I grant to *Romanists*, is not as they are *Romanists*, but as they are *Christians*, that is, as they believe the *Creed*, and hold the *Foundation* *Christ* himselfe; not as they associate themselves wittingly and knowingly to the grosse Superstitions of the *Romish Church*. Nor doe I feare to destroy *quod ipsorum est*, that which is theirs, but yet I dare not proceed so roughly, as with theirs, or for theirs to deny, or weaken the *Foundation*, which is *Christ*, even among them; and which is, and remaines holy even in the midst of their Superstitions; And I am willing to hope there are many among them, which keep within that Church, and yet wish the Superstitions abolished which they know, and which pray to God to forgive their errors in what they know not, and which hold the *Foundation* firme, and live accordingly, and which would have all things amended that are amisse, were it in their power. And to such I dare not deny a *Possibility of Salvation*, for that which is *Christ* in them, though they hazzard themselves extremely by keeping so close to that, which is *Superstition*, and in the Case of *Images*, comes too neare *Idolatry*. Nor can *A. C.* shift this off by adding, *living and dying in the Romane Church*. For this *living and dying in the Romane Church*, (as is before exprest) cannot take away the

A.C.p.64, 65.

A.C.p.66.

Possibility of Salvation from them which believe,
and repent of whatsoever is error, or sinne in them,

be it sinne knowne to them, or be it not. But then perhaps A.C. will reply, that if this be so, I must then maintaine, that a Donatist also, living and dying in Schisme, might be saved. To which I answer two wayes. First, that a plaine honest Donatist, having (as is confessed) true Baptisme, and holding the Foundation (as, for ought I know, the † Donatists did) and repenting of what ever was sinne in him, and would have repented of the Schisme, had it beene known to him, might be saved. Secondly, that in this Particular, the Romanist and the Donatist differ much; And that therefore it is not of necessary consequence, that if a Romanist now (upon the Conditions before expressed) may be saved; Therefore a Donatist heretofore might
For

† For though Prateolus will make Donatus, and from him the Donatists, to be guilty of an impious Heresie (I doubt he meanes Arrianisme, though he name it not) in making the Sonne of God lesse then the Father, and the Holy Ghost lesse then the Sonne. *L. 4. de Hæres. Her. 14.* yet these things are most manifest out of S. Aug. concerning them, who lived with them both in time and place, and understood them, and their Tenets farre better then Prateolus could.

And first, S. Aug. tells us concerning them: *Arriani, Patris, & Filii, & Spiritus Sancti, diversas substantias esse dicunt. Donatista autem unam Trinitatis substantiam confitentur.* So they are no Arrians.

Secondly, *Si aliqui eorum minorem Filium esse dixerunt quam Pater est, ejusdem tamen substantia non negaverunt.* But this is but *si aliqui*, if any: so 'twas doubtfull, this too, though Prateolus delivers it positively.

Thirdly, *Plurimi verò in his se dicunt, omnino credere de Patre, & Filio, & Spiritu Sancto, quod Catholica credit Ecclesia. Nec ipsa cum illis veritur Quæstio, sed de sola Communione infeliciter litigant, &c. De sola.* Onely about the Union with the Church. Therefore they erred not in Fundamentall Points of Faith. And

Lastly, All that can farther be said against them, is, That some of them, to win the Goths to them, when they were powerfull, said, *Hoc se Credere quod & illi Credunt.* Now the Goths (for the most) were Arrians. But then, saith S. Aug. they were but *nonnulli*, some of them. And of this some it was no more Certaine, then *sicut audivimus*, as we have heard, S. Aug. knew it not. And then if it were true of some, yet *Majorum suorum Auctoritate convincuntur; Quia nec Donatus ipse sic credidisse asseritur, de cuius parte se esse gloriantur.* S. Aug. Epist. 50. Where Prateolus is againe deceived; for he sayes expressely, that Donatus affirmed the Sonne to be lesse then the Father. *Impius ille asserbat, &c.* But then indeed, (and which perchance deceived Prateolus) beside Donatus the founder of this Heresie, there was another Donatus, who succeeded Majorinus at Carthage, and he was guilty of the Heresie, which Prateolus mentions, *Et extant scripta ejus ubi apparet, as S. Aug. confesses, L. 1. de Hæres. Her. 69.* But then S. Aug. adds there also, *nec facile in his quisquam*, that scarce any of the Donatists did so much as know, that this Donatus held that Opinion, much lesse did they believe it themselves. S. Aug. *Ibid.*

For in regard of the *Schisme* the *Donatist* was in one respect worse, and in greater danger of damnation then the *Romanist* now is: And in an other respect better, and in lesse danger. The *Donatist* was in greater danger of damnation, if you consider the *Schisme* it selfe then; for they brake from the *Orthodox Church* without any cause given them. And here it doth not follow, if the *Romanist* have a *Possibility of Salvation*, therefore a *Donatist* hath. But if you consider the *Cause* of the *Schisme* now, then the *Donatist* was in lesse danger of Damnation then the *Romanist* is; Because the *Church of Rome* gave the first and the greatest cause of the *Schisme* (as is prooved [†] before.) And therefore here it doth not follow, That if a *Donatist* have possibility of Salvation, Therefore a *Romanist* hath; For a lesser Offender may have that possibility of safety, which a greater hath not.

† §. 21. N. & c.

And last of all, whereas *A. C.* addes, that confessedly there is no such Perill. That's a most lowd untruth, and an Ingenuous man would never have said it. For in the same* place, where I grant a possibility of Salvation in the *Romane Church*, I presently adde, that it is no secure way, in regard of *Romane Corruptions*. And *A. C.* cannot plead for himself that he either knew not this, or that he overlook'd it; for himselfe disputes against it as strongly as he can. What modesty, or Truth call you this? For he that confesses a possibility of Salvation, doth not thereby confesse no perill of Damnation in the same way. Yea but if some Protestants should say there is perill of Damnation to live and dye in the *Romane Faith*, their saying is nothing in comparison of the number or worth of those that say, there is none. So *A. C.* againe, And beside, they which say it, are contradicted by their owne more Learned Brethren. Here *A. C.* speakes very confusedly. But whether he speake of Protestants, or Romanists,

Punct. 6.

A. C. p. 66.

* §. 35. N. 1. 2.

A. C. p. 66.

or mixes both, the matter is not great. For as for the Number and Worth of men, they are no necessary Concluders for Truth Not Number; for who would be

† Ingemuit totus Orbis, & Arrianum se esse miratus est. S. Hier. advers. Luciferian. post medium. To. 2. Arrianorum Venenum non jam portunculam quandam, sed penè Orbem totum contaminaverat, adeo ut propè cunctis Latini Sermōnis Episcopis, partim vi, partim fraude deceptis, caligo quadam mentibus offunderetur. &c. Vin. Lir. cont. Hæres. c. 6. Ecclesia non Parietibus consistit, sed in Dogmatum veritate. Ecclesia ibi est, ubi fides vera est. Caterum ante annos quindecim, aut viginti, Parietes omnes hie Ecclesiarum Hæretici (de Arrianis & aliis Hæreticis loquitur) possidebant &c. Ecclesia autem illic erat, ubi fides vera erat. S. Hier. in Psal. 133. Constantius. Tantane Orbis terra pars, Liberi, in te residet, ut tu solus homini Impio (de Athanasio loquitur) subsidio venire, & pacem Orbis ac Mundi totius dirimere audeas. Liberius. Esto quod ego solus sim, non tamen propterea Causa fidei sit inferior, nam olim tres solum erant reperti, qui Regis mandato resisterent &c. Theod. L. 2. Hist. Eccles. c. 16. Dialogo inter Constant. Imp. & Liberium Papam. So that Pope did not think Multitudo any great note of the true Church. Vbi sunt. &c. qui Ecclesiam multitudinè definiunt, & parvum gregem aspernantur. &c. Greg. Naz. Orat. 25. prin. Nay the Arrians were grown to that boldness that they Objected to the Catholicks of that time Paucitatem, the thiriness of their number, Greg. Naz. Carm. de vita sua, p. 24. Edit. Paris. 1611. Quum ejetti tamen essent de Civitatibus, jactabant in desertis suis Synagogis illud: Multi vocati, pauci electi. Socr. L. 1. Hist. Eccl. c. 10.

* Error Origenis & Tertulliani magna fuit in Ecclesia Dei Populi tentatio, Vin. Lir. cont. Har. c. 23 & 24.

judged by the Many? The time was when the † Arrians were too many for the Orthodox. Not Worth simply, for that once* misled, is of all other the greatest misleader. And yet God forbid, that to Worth weaker men should not yeeld in difficult and Perplexed Questions; yet so, as that when Matters Fundamentall in the Faith come in Question they finally rest upon an higher, and clearer certainty then can be found in either Number or Weight of men. Besides, if you meane your own Par-

tie, you have not yet prooved your Partie more worthy for Life or Learning then the Protestants. Proove that first, and then it will be time to tell you, how worthy many of your Popes have beene for either Life or Learning. As for the rest, you may blush to say it. For all Protestants unanimously agree in this, That there is great perill of Damnation for any man to live and dye in the Romane perswasion. And you are not able to produce any one Protestant, that ever said the contrary. And therefore that is a most notorious slander, where

where you say, that they which affirme this perill of Damnation, are contradicted by their owne more Learned Brethren. A. C. p. 66.

And thus having cleared the way against the Exceptions of A. C. to the two former Instances, I will now proceed (as I[†] promised) to make this farther appeare, that A. C. and his fellowes dare not stand to that ground, which is here laid downe. Namely, *That in Poynt of Faith and Salvation, it is safest for a man to take that way which the Adversary Confesses to be true, or whereon the differing Parties agree.* And that if they doe stand to it, they must be forced to maintaine the Church of England in many things against the Church of Rome. NUM. 7.

And first, I Instance in the Article of our Saviour *Christ's Descent into Hell.* I hope the Church of Rome believes this Article, and withall that Hell is the place of the Damned, so doth the Church of England. In this then these dissenting Churches agree: Therefore according to the former Rule (yea and here in Truth too) 'tis safest for a man to believe this Article of the Creed, as both agree: That is, that Christ descended in Soule into the Place of the Damned. But this the Romanists will not endure at any hand. For the[†] Schoole agree in it, *That the Soule of Christ in the time of his death went really no farther then in Limbum Patrum, which is not the place of the Damned, but a Region or Quarter in the upper part of Hell, (as they call it) built up there by the Romanist, without Licence of either Scripture, or the Primitive Church.* And a man would wonder how those Builders with untamped mortar found light enough in that darke Place to build as they have done. Punct. 1.

[†] Sequuntur enim Thom. p. 3. q. 52 Ar. 2. c. Verba ejus sunt. Anima Christi per suam essentiam descendit solum ad locum inferni, in quo justis detinebantur. &c. Ezec. 13. 10.

Secondly, I'll instance in the Institution of the Sacrament in both kinds. That Christ Instituted it so, is confessed by both Churches; that the Ancient Churches received it so, is agreed by both Churches. Therefore according Punct. 2.

* *Bafilienſe Conciliū concessit Bohemis utriusque ſpeciei uſum: modo ſacerentur id ſibi concedi ab Eccleſiā, non autem ad hoc teneri Divino jure. Bel. L. 1. de Sacrament. in genere. c. 2. §. 2.*

† *Tho. p. 3. q. 76. A. 2. c. & alibi paſſim.*

according to the former *Rule* (and here in *Truth* too) 'tis ſafeſt for a man to receive this Sacrament in both kindes. And yet here this Ground of *A. C.* muſt not ſtand for good, no not at *Rome*, but to receive in one kinde is enough for the *Laity*. And the poore * *Bohemians* muſt have a *Dispensation*, that it may be lawfull for them to receive the Sacrament as Chriſt commanded them. And this muſt not be granted to them neither, unleſſe they will acknowledge (moſt oppoſite to *Truth*) that they are not bound by *Divine Law* to receive it in both kindes. And here their Building with untempered *Mortar* appeares moſt manifeſtly. For they have no ſhew to maintaine this, but the fiction of *Thomas of Aquin*, That he which receives the *Body of Chriſt*, receives alſo his *Blood* per † *concomitantiam*, by concomitancy; becauſe the *Blood* goes alwayes with the *Body*, of which Terme † *Thomas* was the firſt *Author* I can yet finde. Firſt then, if this be true, I hope Chriſt knew it: And then why did he ſo unuſefully inſtitute it in both kindes? Next, if this be true, *Concomitancy* accompanies the *Prieſt*, as well as the *People*; and then why may not he receive it in one kinde alſo? Thirdly, this is apparently not true; For the *Eucharist* is a Sacrament *Sanguinis effuſi*, of *Blood* ſhed, and poured out; And *Blood* poured out, and ſo ſevered from the *Body*, goes not along with the *Body* per *concomitantiam*. And yet Chriſt muſt rather erre, or proceed I know not how in the Inſtitution of the Sacrament in both kindes, rather then the *Holy merr-ing Church of Rome* may doe amiſſe in the Determination for it, and the Adminiſtration of it in one kinde. Nor will the Diſtinction, That Chriſt inſtituted this as a *Sacrifice*, to which both kindes were neceſſary, ſerve the turne; For ſuppoſe that true, yet hee inſtituted it, as a Sacrament alſo,
or

or els that Sacrament had no Institution from Christ, which I presume *A. C.* dares not affirme. And that Institution which this Sacrament had from Christ, was in *both kindes*.

And since here's mention happen'd of *Sacrifice*, my *Punct. 3.*

Third Instance shall be in the *Sacrifice* which is offer'd up to God in that *Great and High Mystery* of our *Redemption* by the death of *Christ*: For as *Christ* offer'd up^a himselfe once for all, a full and all-sufficient *Sacrifice* for the sinne of the *whole world*. So did He *Institute*, and *Command* a^b *Memory* of this *Sacrifice* in a *Sacrament*, even till his comming againe. For at, and in the *Eucharist*, wee offer up to God *three Sacrifices*. One by the *Priest* onely, that's the^c *Commemorative Sacrifice* of *Christs Death* represented in *Bread* broken, and *Wine*

^a *Christ* by his owne *Blood* entred once into the *Holy Place*, and obtained eternall *Redemption* for us. *Heb. 9. 12.* And this was done by way of *Sacrifice*. By the offering of the *Body* of *Iesus Christ* once made. *Heb. 10. 10.* *Christ* gave himselfe for us, to be an *Offering*, and a *Sacrifice* of a sweet smelling savour unto God. *Eph. 5. 2.* Out of which place the Schoole infers, *Passionem Christi verum Sacrificium fuisse.* *Tho. p. 3. q. 48. Art. 3. c.* *Christ* did suffer *Death* upon the *Crosse* for our *Redemption*, and made there, by his one *Oblation* of himselfe once offered, a full, perfect, and sufficient *Sacrifice*, *Oblation* and *Satisfaction* for the sinnes of the whole *World*, *Eccles. Ang. in Canone Consecrationis. Euchar.*

^b And *Christ* did *Institute*, and in his *Holy Gospell* *Command* us to continue a *Perpetuall Memory* of that his precious *Death*, untill his *Comming* againe. *Eccles. Ang. ibid.*

^c *Sacramentum hoc est Commemorative Dominice Passionis, qua fuit verum Sacrificium; & sic Nominatur Sacrificium.* *Tho. p. 3. q. 73. A. 4. C.* *Christ* being Offer'd up once, for all in his owne proper Person, is yet said to be Offer'd up &c. in the *Celebration* of the *Sacrament*; Because his *Oblation* once for ever made, is thereby *Represented*. *Lambert in Fox his Martyrolog. Vol. 2. Edit. Lond. 1597. p. 1033. Et postea.* 'Tis a *Memoriall*, or *Representation* thereof. *Ibid.* The *Master* of the *Sentences* judged truly in this *Point*, saying: That which is offer'd and *Consecrated* of the *Priest*, is called a *Sacrifice* and *Oblation*, because it is a *Memory*, and *Representation* of the true *Sacrifice*, and *Holy Oblation* made on the *Altar* of the *Crosse*. *Arch-Bishop Cranmer* in his *Answer* to *Bishop Gardiner* concerning the most *Holy Sacrament*. *L. 5. p. 377.* And againe this shortly is the *spinde* of *Lombardus*, That the thing which is done at *Gods Board* is a *Sacrifice*, and so is that also which was made upon the *Crosse*, but not after one manner or understanding, For this was the *Thing* indeed, and that is the *Commemoration* of the *Thing*. *Ibid.* So likewise *Bishop Jewell* acknowledgeth *in cruentum & rationabile Sacrificium*, spoken of by *Euseb. De Demonstrat. Evang. L. 1. Jewells Reply* against *Harding. Art. 7. Divis. 9.* Again, The *ministracion* of the *Holy Communion* is sometimes of the *Ancient Fathers* called an *Vnbloody Sacrifice*, not in respect of any *Corporall* or *fleshly presence*, that is imagined to be there without *Blood-shedding*, but for that it representeth, and reporteth to our minds that one, and everlasting *Sacrifice* that *Christ* made in his

Body upon the Crosse. This Bishop Jewel dilliketh not in his Answer to Harding: *Art. 17. Divis. 14. Patres Cœnam Dominicam duplici de causa vocarunt Sacrificium incruentum. Tum quod sit imago & solennis representatio illius Sacrificii inasix quod Christus cum sanguinis effusione obtulit in Cruce: Tum quod sit etiam Eucharisticum Sacrificium, id est, Sacrificium Laudis & gratiarum actionis, cum pro beneficiis omnibus, tum pro redemptione imprimis per Christi mortem peracta.* Zanch. in 2. *Precep. Decal. T. 4. p. 459* And D. Fulke also acknowledges a Sacrifice in the Eucharist. In *S. Mat. 26. 26. Nondissimulaverint Christiani in Cœna Domini, sive ut ipsi loquebantur, in Sacrificio Altaris peculiari quodam modo presentem se venerari Deum Christianorum, sed qua esset forma ejus sacrificii quod per Symbola Panis & vini peragitur, hoc Veteres pra se non ferebant.* Isa. Casaub. *Exercit. 16. ad Annal. Baron. S. 43. p. 560.*

* In the Liturgie of the Church of England we pray to God immediately after the reception of the Sacrament, That He would bee pleased to accept this *our Sacrifice of Praise and Thanksgiving &c.* And Heb. 13. 15. The Sacrifice Propitiatory was made by Christ himselfe only, but the Sacrifice Commemorative and Gratulatory is made by the Priest and the People. *Archbishop Cranmer* in his Answer to *Bishop Gardner*. L. 5 p. 377.

† I beseech you Brethren by the mercies of God, that you give up your Bodies a living Sacrifice, holy, and acceptable unto God. *Rom. 12. 1.* We offer, and present unto thee, O Lord, our selves, our soules, and bodies, to be a reasonable, holy and living Sacrifice unto thee. So the *Church of England* in the Prayer after the receiving of the Blessed Sacrament.

poured out. Another by the * Priest & the Peep^e, joyntly, and that is the Sacrifice of Praise and Thanksgiving, for all the Benefits and graces we receive by the precious Death of Christ. The Third, † by every particular man for himself onely, and that is the Sacrifice of every mans Body, and Soule, to serve him in both, all the rest of his life, for this blessing thus bestowed on him.

Now thus farre these dissenting Churches agree, that in the *Eucharist*, there is a Sacrifice of Duty, and a Sacrifice of Praise, and a Sacrifice of Commemoration of Christ. Therefore according to the former Rule (and here in truth too) 'tis safest for a man to believe the Commemorative, the Praising, and the Performing Sacrifice, and to offer them duly to God, and leave the *Church of Rome* in this Particular to her Superstitions, that I may say no more. And would the *Church of Rome* stand to A. C^s. Rule, and believe dissenting Parties where they agree, were it but in this, and that before, of the *Reall Presence*, it would work farre toward the Peace of *Christendome*. But the Truth is; They pretend the Peace of *Christendome*, but care no more for it, then

then as it may uphold at least, if not increase their owne Greatnesse.

My fourth Instance shall be in the Sacrament of Baptisme, and the things required as necessary to make it effectually to the Receiver. They in the common received Doctrine of the Church of Rome are three. The Matter, the Forme, and the Intention of the Priest, to doe that which the Church doth, and intends he should doe. Now all other Divines, as well ancient as moderne, and both the dissenting Churches also, agree in the two former; but many deny that the Intention of the Priest is necessary. Will A. C. hold his Rule, That 'tis safest to believe in a controverted Point of Faith that which the dissenting Parties agree on, or which the Adverse Part Confesses? If he will not, then why should he presse that, as a Rule to direct others, which he will not be guided by himselfe? And if he will, then he must goe professedly against the * Councell of Trent, which hath determined it as *de fide*, as a Point of Faith, that the Intention of the Priest is necessary to make the Baptisme true and valid. Though in the † History of that Councell, 'tis most apparent the Bishops and other Divines there could not tell what to answer to the Bishop of Minors, a Neapolitane, who declared his Iudgement openly against it, in the face of that Councell.

Punct. 4.

* Con. Trid. Sess. 7. Can. 11.

† Histor. Con. Trid. L. 2. p. 277. Edit. Lat. Leyd. de. 1622.

My fifth Instance is. Wee say, and can easily prove there are divers Errors, and some grosse ones in the Roman Missall. But I my selfe have heard some Iesuites confesse, that in the Liturgie of the Church of England, there's noe positive errour. And being pressed, why then they refused to come to our Churches, and serve God with us? They answered, they could not doe it; Because though our Liturgie had in it nothing ill, yet it wanted a great deale of that which was good, and was in their Service. Now

Punct. 5.

R r 2

here

here let *A. C.* consider againe, Here is a plaine *Concession of the adverse Part*: And Both agree, there's nothing in our *Service*, but that which is holy and good. What will the *Iesuite*, or *A. C.* say to this? If hee forsake his ground, then it is not safest in point of Divine Worship to joyne in Faith as the dissenting Parties agree, or to stand to the Adversaries owne Confession. If hee be so hardy as to maintaine it, then the *English Liturgie* is better, and safer to worship God by, then the *Romane Masse*. Which yet, I presume, *A. C.* will not confesse.

Num. 8.

In all these *Instances* (the Matter so falling out of it selfe, for the Argument enforces it not) the thing is true, but not therefore true, because the dissenting Parties agree in it, or because the adverse Part Confesses it. Yet least the *Iesuite*, or *A. C.* for him, farther to deceive the weake, should inferre that this Rule in so many Instances is true, and false in none, but that one concerning *Baptisme* among the *Donatists*, and therefore the Argument is true *ut plerumq;*, as for the most, and that therefore 'tis the safest way to believe that which dissenting Parties agree on; I will lay downe some other *Particulars* of as great Consequence, as any can be in, or about *Christian Religion*. And if in them *A. C.* or any *Iesuite* dare say, that 'tis safest to believe as the dissenting Parties agree, or as the adverse Partie confesses, I dare say he shall be an *Heretick* in the highest degree, if not an *Infidell*.

Punct. 1.

And First, where the Question was betwixt the *Orthodox*, and the *Arrian*, whether the Son of God were consubstantiall with the *Father*. The *Orthodox* said he was *ὁμοούσιος* of the same substance. The *Arrian* came within a Letter of the Truth, and said he was *ὁμοιούσιος* of like substance. Now hee that sayes, hee is of the same substance, confesses hee is of like substance, and

and more, that is, *Identity* of Substance; for *Identity* contains in it all Degrees of likeness, and more. But hee that acknowledges, and believes, that Hee is of like nature, and no more, denies the *Identity*: Therefore if this Rule be true, That it is safest to believe that, in which the dissenting Parties agree, or which the Adverse Part Confesses, (which A. C. makes such great vaunt of) then 'tis safest for a Christian to believe that Christ is of like nature with God the Father, and bee free from Beliefe, that Hee is Consubstantiall with him, which yet is Concluded by the ^a Councell of Nice as necessary to Salvation, and the Contrary Condemned for Damnable Heresie.

A. C. p. 64. 65.

^a Con. Nicen.
Fides vel Sym-
bolum in fine
Concil.

Secondly, in the Question about the Resurrecti-
on, betweene the Orthodoxe, and
diverse grosse ^b Heretickes of old,
and the Anabaptists and Libertines
of late. For all, or most of these
dissenting Parties agree, that there
ought to bee a Resurrection from sinne to a state of
Grace, and that this Resurrection onely is meant in
diverse Passages of holy Scripture, together with the
Life of the Soule, which they are
content to say is Immortall. But
^c they utterly deny any Resurrecti-
on of the Body after Death: So
with them that Article of the Creed
is gone. Now then if any man
will guide his Faith by this Rule
of A. C. The Consent of dissenting
Parties, or the Confession of the Ad-
verse Part, hee must denie the
Resurrection of the Body from the Grave to Glory;

Punct. 2.

^b Saturninus, Basilides, Carpocrates,
Cerinthus, Valentinus, Cerdon, Apel-
les, &c. Tertull. de praescript. advers.
Haret. c. 46. 48. 49. 51. &c.

^c Libertini rident spem omnem quam de
Resurrectione habemus, idque jam nobis
evenisse dicunt, quod adhuc expectamus,
&c. ut Homo sciat Animam suam Spi-
ritum immortalem esse perpetuo viven-
tem in Coelis, &c. Calv. instructione ad-
vers. Libertinos c. 22. princ. Sunt etiam
hodie Libertini qui eam irrident, & Re-
surrectionem quae tractatur in Scripturis,
tantum ad Animas referunt. Pet. Mart.
Loc. Com. Class. 3. Ca. 15. Nu 4.

R r 3

and

Punct. 3.

and believe none but that of the Soule, from sinne to Grace, which the *Adversaries Confesse*, and in which the *Dissenting Parties agree*.

Thirdly, in the great Dispute of all others, about the *Vnity of the Godhead*. All dissenting parties, *Jew, Turke, and Christian*: Among Christians *Orthodoxe*, and *Anti-Trinitarian* of old: And in these later times, *Orthodoxe* and *Socinian* (that Horrid and mighty monster of all *Heresies*) agree in this, That there is but one God. And I hope it is as necessary to believe one God our Father, as one Church our Mother. Now will *A.C.* say here, 'tis safest believing as the dissenting Parties agree, or as the *Adverse Parties Confesse*, namely, That there is but one God, and so deny the *Trinity*, and therewith the *Sonne of God the Saviour of the world*?

Punct. 4.

Fourthly, in a Point as *Fundamentall* in the Faith, as this, Namely, whether Christ be true and very God.

^a Hebr. 11. 37. *Cyrillus Alexandrinus male audiuit, quod Ammonium Martyrem appellavit, quem constitit temeritatis penas dedisse, & non Necessitate negandi Christi in tormentis esse mortuum.* Socr. *Hist. Eccl. L. 7. c. 14.*

^b Optatus L. 4. *Cont. Parmen.*

^c Tertul. L. de *Prescrip. c. 48.*

^d Tertul. *Ibid.*

^e Tertul. L. de *Carne Christi. c. 14.*

^f Si ad Iesu Christi respicias *Essentiam* atque *Naturam*, non nisi *Hominem* eum fuisse constantè affirmamus. Volkelius Lib. 3. de *Religione Christiana. cap. 1.*

For which very Point, most of the ^a *Martyrs* in the *Primitive Church* laid down their lives. The dissenting Parties here were the *Orthodoxe Believers*, who affirme Hee is both God and Man; for so our Creed teaches us: And all those *Hereticks*, which affirme Christ to bee Man, but denie him to bee God, as the ^b *Arrians*, and ^c *Carpocratians*, and ^d *Cerinthus*, and ^e *Hebion*, with others: and at this day the ^f *Soci-nians*. These dissenting Parties agree fully and clearly, That Christ is Man. Well then. Dare *A.C.* sticke to his Rule here, and say 'tis safest for a *Christian* in this great Point of Faith to governe his Beliefe by

by the Consent of these dissenting Parties, or the Confession and acknowledgement of the Adverse Partie, and so settle his Beliefe, that Christ is a meere Man, and not God? I hope hee dares not. So then, this Rule, To Resolve a mans Faith into that, in which the Dissenting Parties agree, or which the Adverse Part confesses, is as often false, as true. And false in as Great, if not Greater Matters, then those, in which it is true. And where 'tis true, A. C. and his fellowes dare not governe themselves by it, the Church of Rome condemning those things which that Rule proves. And yet while they talke of Certainty, nay of Infallibility, (lesse will not serve their turnes) they are driven to make use of such poore shifts as these, which have no certainty at all of Truth in them, but inferre falshood and Truth alike. And yet for this also men will be so weake, or so wilfull, as to be seduced by them.

I told you * before, That the force of the preceding Argument lies upon two things. The one expressed, and that's past; the other upon the Bye, which comes now to be handled: And that is your continual poore Out-cry against us, That we cannot be saved, because we are out of the Church. Sure if I thought I were out, I would get in as fast as I could. For we confesse as well as you, That ^a Out of the Catholike Church of Christ there is no Salvation. But what do you meane by Out of the Church? Sure out of the ^b Romane Church. Why but the Romane Church and the Church of England are but two distinct members of that Catholike Church which is spread over the face of the earth. Therefore Rome is not the House where the Church dwels, but Rome it selfe, as well as other particular

NUM. 9.
* §. 35. Nu. 2.
fine.

^a Extra Ecclesiam neminem Vivificat Spiritus Sanctus. S. Aug. Epist. 50. ad finem. Field, L. 1. de Eccles. c. 13.
Vna est Fidelium Universalis Ecclesia, extra quam nullus salvatur. Conc. Lateran. Can. 1. And yet even there, there's no mention of the Romane Church.

^b And so doth A. C. too: Out of the Catholike Romane Church there is no Possibility of Salvation. on. A. C. p. 65.

Particular Churches, dwells in this great *Univerfall*

* And *Daughter Sion* was God's owne phraſe of old of the Church, *Iſa. 1. 8.* & ἡ πόλις ἥτις Ἰερουσαλὴμ ἔσται τὸν λόγον προφητείας, ὡς ἐπὶ τῆς Σιών τῆς πόλεως, ἡ πόλις ἥτις ἐκκλησίας. Hyppol. *Orat. de Consum. mundi. Et omnis Ecclesia Virgo appellata est.* S. Aug. *Tr. 13. in S. Ioh.*

† For Chriſt was to be preached to all Nations, but that Preaching was to begin at *Ierusalem*, S. *Luc. 24. 47.* according to the Propheſie, *Mic. 4. 2.* And the Diſciples were firſt called *Chriſtians* at *Antioch*, *Act. 11. 26.* And therefore there was a Church there, before ever S. *Peter* came thence to ſettle One at *Rome*. Nor is it an Opinion deſtitute either of Authority, or Probability, That the Faith of Chriſt was preached, and the Sacraments adminiſtered here in *England*, before any ſettlement of a Church in *Rome*. For S. *Gildas* the Ancienteſt monument we have, and whom the Romanists themſelves reverence, ſayes expreſly, That the Religion of Chriſt was received in *Britannie*, *Tempore (ut ſcimus) ſummo Tiberii Caſaris, &c.* In the later time of *Tiberius Caſar*, *Gildas* de excid. *Brit.* whereas S. *Peter* kept in *Jewrie* long after *Tiberius* his death. Therefore the firſt Conſeſion of this Iſland to the Faith, was not by S. *Peter*. Nor from *Rome*, which was not then a Church. Againſt this *Rich. Broughton* in his Eccleſiaſtical Hiftory of *Great Britaine*, *Centur. 1. C. 8. S. 4.* ſayes expreſly: That the *Proteſtants* do freely acknowledge, that this Clauſe of the time of *Tiberius* (*tempore ſummo Tiberii Caſaris*) is wanting in other Copies of that holy Writer, and namely in that which was ſet forth by *Pol. Virgil*, and others. Whereas firſt theſe words are expreſſe in a moſt faire, and ancient Manuſcript of *Gildas* to be ſeene in *St. Rob. Cotton's* Study, if any doubt it. Secondly, theſe words are as expreſſe in the printed Edition of *Gildas* by *Polyd. Virg.* which Edition was printed at *London*, *An. 1525.* and was never reprinted ſince. Thirdly, theſe words are as expreſſe in the Edition of *Gildas*, by *Io. Iofelin.* printed at *London* alſo, *An. 1568.* And this falſhood of *Broughton* is ſo much the more foule, becauſe he boatts (*Præfat. to his Reader, fine.*) That he hath ſeene, and diligently peruſed the moſt, and beſt Monuments and Antiquities extant, &c. For if he did not ſee and peruſe theſe, he is vainely falſe to ſay it: if he did ſee them, he is moſt maliciously falſe to belie them. And laſtly, whereas he ſayes: The *Proteſtants* themſelves confeſſe ſo much, I muſt believe he is as falſe in this as in the former, till he name the *Proteſtants* to me, which do confeſſe it. And when he doth, he ſhall gaine but this from me, That thoſe *Proteſtants* which confeſſed it, were miſtaken. For the thing is miſtaken.

House, unleſſe you will ſhut up the Church in *Rome*, as the *Donatiſts* did in *Africke*. I come a little lower. *Rome* and o her *Nationall Churches* are in this *Vniuerfall Catholike Houſe*, as ſo many * *Daughters*, to whom (under Chriſt) the care of the Houſhold is committed by God the *Father*, and the *Catholike Church* the *Mother* of all *Chriſtians*. *Rome*, as an *Elder Siſter*, but not the *Eldeſt* neither, had a great Care committed unto her, in, and from the prime times of the Church, and to her *Biſhop* in Her: but at this time (to let paſſe many brawles that have formerly beene in the Houſe) *England*, and ſome other *Siſters* of hers are fallen out in the *Family*. What then? Will the *Father*, and the *Mother*, God, and the Church, caſt one Child out, becauſe another is angry

angry with it? Or when did Christ give that power to an Elder Sister, that She, and her *Steward*, the *Bishop* there, should thrust out what Child shee pleased? Especially when shee her selfe is justly accused to have given the Offence that is taken in the House? Or will not both *Father*, and *Mother* be sharper to Her for this unjust and unnaturall usage of her younger *Sisters*, but their deare Children? Nay, is it not the next way to make them turne her out of doores, that is so unnaturall to the rest? It is well for all Christian men and Churches, that the *Father* and *Mother* of them are not so curst as some would have them. And Salvation need not bee feared of any dutifull Child, nor Outing from the Church, because this *Elder Sisters* faults are discovered in the House, and shee growne froward for it against them that complained. But as Children cry when they are waked out of sleepe, so doe you, and wrangle with all that come neare you. And **Stapleton* confesses, That yee were in a dead sleep, and over-much rest, when the Protestants stole upon you. Now if you can prove that Rome is properly The † *Catholike Church* it selfe (as you commonly call it) speak out and prove it. In the meane time, you may Marke this too, if you will, and it seemes you doe; for here you forget not what the *Bishop* said to you.

* *Returne of Untruths upon M. Jewell.*
Art. 4. Vntruth 105.

† For I am sure there is a *Romane Church*, that is but a Particular. *Belarm. L. 4. de Rom. Pont. c. 4.* And then you must either shew me another *Romane Church*, which is *The Catholike*: Or you must shew how One and the same *Romane Church* is in different Respects or Relations *A Particular*, and yet *The Catholike*. Which is not yet done. And I do not say, *A Particular*, and yet *A Catholike*; But *A Particular*, and yet *The Catholike Church*: For so you speake. For that which *Card. Peron* hath, That the *Romane Church* is the *Catholike Cause*, because it infuses Vniversality into all the whole Body of the *Catholike Church*, can, I thinke, satisfie no man that reads it. That a Particular should infuse Vniversality into an Vniversal. *Peron L. 4. of his Reply. c. 9.*

F. The Lady which doubted (said the Bishop to mee)
may be better saved in it, then you.

S. 36.

* Rom. 14. 4.

B. I said so indeed. Marke that too. Where yet by the way, these words (Then you) doe not suppose Person only. For I will ludge * no man, that hath another Master to stand or fall to. But they suppose Calling and Sufficiency in the Person. Then you, that is, Then any man of your Calling and knowledge, of whom more is required. And then no question of the truth of this speech, That that Person may better be saved (that is easier)

† *Ceteram turbam non intelligendi vivacitas, sed credendi simplicitas tutissimam facit. S. Aug. cont. Fund. c. 4.*

Σὺ γὰρ πολλὰ κίς τὸν λαὸν τὸ ἀβασάνισον. Νάξ. Πράτ. 21.
Omission of Inquiry many times saves the People
* Heretickes in respect of the Profession of sundry Divine Verities which they still retaine in common with right Believers, &c. doe still pertaine to the Church *Field. L. 1. de Eccles. c. 14. Potest aliquis Ecclesie membrum esse secundum quid, qui tamen simpliciter non est. Hereticus recedens à Fide, non dimittitur ut Paganus, sed propter Baptismi Characterem, puniatur ut transfuga, & excommunicationis gladio Spiritualiter occiditur. Stapl. Contro. 1. q. 2. A. 3. Notabili. 3.*

The Apostle pronounces some gone out. *S. Ioh. 2. 19.* from the fellowship of sound Beleivers, when as yet the Christian Religion they had not utterly cast off. In like sense and meaning, throughout all Ages, Heretikes have justly beene hated as Branches cut off from the true Vine, yet onely so far forth cut off, as the Heresies have extended. For both Heresie, and many other Crimes which wholly sever from God, doe sever from the Church of God, but in part only. *Hooker. L. 5. Eccles. Pot. S. 68.*

then you, then any man that knowes so much of truth, and opposes against it, as you, and others of your Calling doe. How far you know Truth other men may judge by your Proofes, and Causes of knowledge; but how far you oppose Truth knowne to you, that is within, and no man can know, but God and yourselves. Howsoever, where the Foundation is but held, there for † ordinary men, it is not the vivacity of understanding, but the simplicity of Beleiving, that makes them safe. For S. Augustine speakes there, of men in the Church; and no * man can be said simply to be Out of the Visible

Church, that is Baptized, and holds the Foundation. And as it is the simplicity of beleiving, that makes them safe, yea safest, so is it sometimes, A quicknesse of Understanding

Understanding, that loving it selfe, and some by-
 respects too well, makes men take up an unsafe
 way about the *Faith*. So that there's no question,
 but many were saved in corrupted times of the
 Church, when their ^a *Leaders*, unless they repented
 before death, were lost. And ^b *S. Augustine's Rule* will
 bee true, That in all Corruptions of the Church,
 there will ever bee a difference betweene an *Hereticke*,
 and a plaine well-meaning man that is misled, and be-
 lieves an *Hereticke*. Yet here let mee adde this for
 fuller Expression: This must bee understood of such
Leaders and *Hereticks* as ^c refuse to heare the Churches
 Instruction, or to use all the meanes they can, to
 come to the knowledge of the Truth. For else, if
 they doe this, *Erre* they may, but
*Hereticke*s they are not, as is most
 manifest in ^d *S. Cyprian's Case* of
Rebaptization. For here, though
 he were a maine *Leader* in that
Error, yet all the whole Church
 grant him safe, and his ^e *Followers*
 in danger of damnation. But if
 any man be a *Leader*, and a *Teach-
 ing Heretick*, and will add ^f *Schisme*
 to *Heresie*, and bee obstinate in
 both, he without repentance must
 needs bee lost, while many that
 succeed him in the *Error* one-
 ly, without the *Obstinacie*, may bee saved. For,
 they which are misled, and swayed with the Cur-
 rent of the time, hold the same *Errours* with their
 misleaders, yet not *supinely*, but with all sober di-
 ligence to finde out the Truth: Not *pertinaciously*,
 but with all readinesse to submit to Truth, so
 soone as it shall bee found: Not *uncharitably*, but

^a *Ipsi Magistri
 pereuntibus: nisi
 forte ante mor-
 tem resipuerint.*
 Luth. de Serv.
 Arbit.

*Heresiarum plus
 peccant, quam
 alii qui Heresim
 aliquam sunt se-
 cuti.* Supplem.
 Tho 9.99. A.4.c
^b *Si mihi videre-
 tur unus & idem
 Hereticus, &
 Hereticis credens
 homo, &c.* S. Aug.
 L. 1. de Util.
 Cred. c. 1.

^c *S. Mat. 18. 17. Qui oppugnant Regulam
 Veritatis.* S. Aug. L. de Heresibus: versu
 finem.

^d *Cyprianus Beatus, & Martyr.* S. Aug.
 L. 1. de Bapt. cont. Donatist. c. 18.

^e *Donatista vero (qui de Cypriani Au-
 thoritate sibi carnaliter blandiuntur,
 S. Aug. L. 1. de Bapt. cont. Donat. c. 18.)
 nimium miseri, & nisi se corrigant,
 à semetipsis omnino damnati, qui hoc in
 tanto viro eligunt imitari.* Ibid. c. 19.

^f *Rei falsitatis (circa accusatum Ceci-
 lianum) deprehensi Donatista, pertinaci
 disensione firmata, schisma in Heresim
 verterunt.* S. Aug. L. de Heres. Her. 69.
*Et Tales sub Vocabulo Christiano doctri-
 na resistunt Christiana.* S. Aug. L. 18. de
 Civ. Dei. c. 51. prin.

retaining an *internall* Communion with the Whole Visible Church of Christ in the Fundamentall Points of Faith, and performance of Acts of Charity, not *factiously*, but with an earnest desire, and a sincere endeavour (as their Place, and Calling gives them meanes) for a perfect Vnion, and Communion of all Christians in *Truth* as well as *Peace*. I say these, however misled, are neither *Hereticks*, nor *Schismatics* in the sight of God, and are therefore in a state of Salvation. And were not this true *Divinity*, it would go very hard with many poore Christian soules, that have been, and are misled on all sides in these and other *Distracted times* of the Church of Christ; Whereas thus *habituated* in them-

** Qui etsi ipsi postmodum ad Ecclesiam redeunt, restituere tamen eos, & secum revocare non possunt, qui ab iis seducti sunt, & foris morte praeveniti extra Ecclesiam sine Communicatione & pace perierunt, quorum Anima in die Iudicii de ipsorum manibus expetentur, qui perditionis Authores, & duces existerunt.*
S. Cypr. L. 2. Epist. 1.

selves, they are, by God's mercy, safe in the midst of those waves, in which their *Misleaders* perish. I pray you *Marke this*, and so, by God's Grace will I. For our **reckoning* will bee heavier, if wee thus mislead on either side, then *theirs* that follow us. But I see,

I must look to my selfe; for you are secure: For,

F. D. White (*said I*) hath secured mee, that none of our *Errours* be damnable, so long as we hold them not against our *Conscience*. And I hold none against my *Conscience*.

S. 37.
NUM. 1.

B. It seemes then you have two *Securities*: D. White's Assertion, and your *Conscience*. What Assurance D. White gave you, I cannot tell of my selfe; nor, as things stand, may I rest upon your Relation. It may be you use him no better then you do mee. And sure it is so. For I have since spoken with

with D. White the late Reverend B. of Ely, and he avows this, and no other Answer. He was asked in the Conference betweene you, Whether Popish Errours were Fundamentall? To this he gave an Answer, by Distinction of the Persons which held and professed the Errours: Namely, that the Errours were Fundamentall reductivè, by a Reducement, if they which embraced them, did pertinaciously adhere to them, having sufficient meanes to be better informed: Nay farther, that they were materially and in the very kinde and Nature of them, Leaven, Drosse,^a Hay, and Stubble. Yet he thought withall, that such as were misled by education, or long custome, or over valuing the Sovereignty of the Roman Church, and did in simplicity of heart embrace them, might by their generall Repentance, and Faith in the Merit of Christ, attended with Charity, and other Vertues, finde mercy at Gods hands. But that he should say signanter, and expresly, That none either of yours, or your Fellowes Errours were damnable, so long as you hold them not against Conscience, that he utterly disavowes. You delivered nothing to extort such a Confession from him. And for your selfe, he could observe but small love of Truth, few signes of Grace in you (as he told me:) Yet he will not presume to judge you, or your salvation; It is the Word of Christ that must judge you at the later day. For your Conscience, you are the happier in your Errour, that you hold nothing against it, especially if you speak not against it, while you say so. But this no man can know, but your selfe; For no man knowes the thoughts of a man, but the Spirit of a man that is within him, to which I leave you.

1 Cor. 3. 12.

1 John 12. 48.

1 Cor. 3. 16.

To this A. C. replies. And first he grants, that D. White did not signanter and expresly say these precise words. So then here's his plaine Confession: Not these precise words. Secondly he saith, that neither did D. White signanter and expresly make the Answer above mentioned. But to this I can make no Answer, since I

NUM. 2.

A.C. p. 67.

was not present at the first or second Conference. Thirdly, he saith that the Reason which moved the Iesuite, to say D. White had secured him, was because the said Doctor had granted in his first Conference with the Iesuite these things following. First, That there must be one or other Church continually visible. Though D. White, late Bishop of Ely, was more able to Answer for himselfe, yet since he is now dead, and is thus drawne into this Discourse, I shall, as well as I can, doe him the right, which his Learning, and Paines for the Church deserved. And to this first, I grant as well as he, That there must be some one Church or other continually visible: Or that the Militant Church of Christ must alwayes be visible in some Particulars, or Particular at least (expresse it as you please.) For if this be not so, then there may be a time in which there shall not any where be a visible Profession of the Name of Christ; which is contrary to the whole scope and promise of the Gospel.

NUM. 3.
A.C. p. 67.

Well. What then? Why then A.C. addes, That D. White confessed that this Visible Church had in all ages taught that unchanged Faith of Christ in all Points Fundamentall. D. White had reason to say that the Visible Church taught so; but that this or that Particular Visible Church did so teach, sure D. White affirmed not; unlesse in case the whole Visible Church of Christ were reduced to one Particular only.

NUM. 4.
A.C. p. 67.

But suppose this. What then? Why then A.C. telles us, that D. White being urged to assigne such a Church, expressly granted he could assigne none different from the Romane, which held in all ages all Points Fundamentall. Now here I would faine know what A.C. meanes by a Church different from the Romane. For if he mean different in Place; 'Tis easie to affirme the Greeke Church (which as hath* before beene prooved) hath ever held, and taught the Foundation in the midst of all her Pressures.

* 5. 9.

And

And if he meane *different i: Doctrinall Things*, and those about the Faith, he cannot assigne the Church of Rome for holding them in all ages. But if he meane *different in the Foundation it selfe, the Creed*; then his urging to assigne a Church, is void, be it Rome, or any other. For if any other Church shall thus differ from Rome, or Rome from it selfe, as to deny this Foundation, it doth not, it cannot remaine a Differing Church, *sed transit in Non Ecclesiam*, but passes away into No-Church, upon the Denyall of the Creed.

Now what *A. C.* meanes, he expressees not, nor Num. .5. can I tell, but I may peradventure guesse neare it, by that which out of these Premises, he would inferre. For hence he tels us, *he gathered that D. White's Opinion A. C. p. 67. was, That the Romane Church held and taught in all ages unchanged Faith in all Fundamentall Points, and did not in any age erre in any Point Fundamentall.* This is very well. For *A. C.* confesses, he did but gather, that this was Doctor White's Opinion. And what if he gathered that, which grew not there, nor thence? For suppose all the Premises true, yet no Cartrope can draw this Conclusion out of them. And then all *A. C.'s* labour's lost. For grant some one Church or other must still be Visible: And grant that this Visible Church held all Fundamentals of the Faith in all ages. And grant againe that D. White could not assigne any Church *differing from the Romane*, that did this; Yet this will not follow, that therefore the Romane did it. And that because there's more in the Conclusion, then in the Premises. For *A. C. A. C. p. 67. Conclusion is, That in D. White's Opinion the Romane Church held and taught in all ages unchanged Faith in all Fundamentall Points, And so farre perhaps the Conclusion may stand, taking Fundamentall Points in their literall sense, as they are expresseed in Creedes, and approved Councels.* But then he addes, *And did not in any age erre in any Point*

Point Fundamentall. Now this can never follow out of the *Premises* before laid downe. For say some one Church or other may still be Visible; And that Visible Church hold all Fundamentall Points in all Ages; And no man be able to name another Church different from the Church of Rome, that hath done this; yet it followes not therefore, That the Church of Rome did not erre in any age in any Point Fundamentall. For a Church may hold the Fundamentall Point Literally, and as long as it stayes there, be without controule, and yet erre grossly, dangerously, nay damnable in the Exposition of it. And this is the Church of Romes case. For most true it is, it hath in all ages maintained the Faith unchanged in the Expression of the Articles themselves; but it hath in the exposition both of Creeds, and Councils, quite changed, and lost the sense, and the meaning of some of them. So the Faith is in many things changed both for life and beliefe, and yet seems the same. Now that which deceives the world is, That because the Barke is the same, men thinke this old decayed Tree, is as sound as it was at first, and not weather-beaten in any age. But when they can make me believe that Painting is true Beauty, I'll believe too, that Rome is not only sound, but beautifull.

NUM. 6.
A.C. p. 67.

But A.C. goes on and tels us, That hereupon the Iesuite asked, whether Errors in Points not Fundamentall were damnable? And that D. White answered, they were not, unlesse they were held against conscience. Tis true, that Error in Points not Fundamentall is the more damnable, the more it is held against conscience; But it is true too, that Error in Points not Fundamentall may be damnable to some men, though they hold it not against their conscience. As namely, when they hold an Error in some Dangerous Points, which grate upon the Foundation, and yet will neither seeke the meanes to know the Truth,
nor

nor accept and believe Truth when 'tis known, especially being men able to ludge; which I feare, is the case of too many at this day in the *Romane Church*. Out of all which *A.C.* tels us, *The Iesuite collected*, that *D. White's Opinion was*, That the *Romane Church* held all Points Fundamentall, and only erred in Points not Fundamentall, which he accounted not damnable, so long as he did not hold them against his Conscience; And that thereupon hee said *D. White* had secured him, since he held no Faith different from the *Romane*, nor contrary to his Conscience. Here againe, wee have but *A.C's* and the *Iesuites Collection*: But if the *Iesuite*, or *A.C.* will collect amisse, who can helpe it?

A. C. p. 68.

I have spoken before in this very Paragraph to all the Passages of *A.C.* as supposing them true: and set downe what is to be answered to them, in case they proove so. But now 'tis most apparent by *D. White's Answer*, set downe before † at large, that he never said, that the Church of *Rome* erred onely in Points not Fundamentall, as *A.C.* would have it. But that hee said the contrary, Namely, that some errors of that Church were Fundamentall reductive, by a Reducement, if they which embraced them, did pertinaciously adhere to them, having sufficient meanes of information. And againe expressly, That hee did not say, that none were damnable, so long as they were not held against Conscience. Now where is *A.C's* Collection? For if a *Iesuite*, or any other may collect Propositions, which are not granted him, nay contrary to those which are granted him, hee may inferre what hee please. And he is much too blame, that will not inferre a strong Conclusion for himselfe, that may frame his owne Premises, say his Adversary what hee will. And just so doth *A.C.* bring in his Conclusion, to secure himselfe

NUM. 7.

† 5. 37. N. 1.

A. C. p. 67.

A. C. p. 67.

* A. C. in his relation of that Conference. p. 26.

† For so 'tis said in the Title-page, by A. C.

^a S. 37. N^o. 1.

NUM. 8.

of salvation, because he holds no Faith but the *Romane*, nor that Contrary to his Conscience: Presupposing it granted, that the Church of Rome erres only in not Fundamentals, and such Errours not Damnable, which is absolutely and clearly denied by D. White. To this A. C. sayes nothing, but that D. VWhite did not give this Answer at the Conference. I was not present at the Conference betweene them, so, to that I can say nothing as a witnesse. But I thinke all that knew D. White, will believe his affirmation as soone as the *Iesuites*; To say no more. And whereas A. C. referres to the Relation of the Conference betweene D. White and M. Fisher, most true it is, there * D. VWhite is charged to have made that Answer twice. But all this rests upon the credit of A. C. only (For † he is said to have made that Relation too, as well as this.) And against his Credit I must engage D. Whites, who hath avowed another Answer, as ^a before is set downe.

And since A. C. relates to that Conference, which it seemes hee makes some good account of, I shall here once for all take occasion to assure the Reader, That most of the Points of Moment in that Conference with D. VWhite, are repeated againe and againe, and urged in this Conference, or the Relation of A. C. and are here answered by me. For instance: In the Relation of the first Conference, the *Iesuite* takes on him to prove the Unwritten Word of God out of 2. Thes. 2. pag. 15. And so he doth in the Relation of this Conference with me. pag. 50. In the first he stands upon it, That the Protestants upon their Principles cannot hold, that all Fundamentall points of Faith are contained in the Creed. pag. 19. And so he doth in this. pag. 46. In the first, he would faine through M. Roger's sides wound the Church of England, as if shee were unsetled in the Article of Christ's Descent into Hell. pag 21. And he endeavours the same in this. pag. 46. In the

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the first he is very earnest to prove, That the Schisme was made by the Protestants. pag. 23. And he is as earnest for it in this. pag. 55. In the first he layes it for a Ground, That Corruption of Manners is no just Cause of separation from Faith, or Church. pag. 24. And the same Ground he layes in this. pag. 55. In the first he will have it, That the Holy Ghost gives continuall, and Infallible Assistance to the Church. pag. 24. And just so will he have it in this. p. 53. In the first he makes much adoe about the Erring of the Greeke Church. page 28. And as much makes he in this. page 44. In the first, he makes a great noyse about the place in S. Augustine, *Ferendus est disputator errans &c.* page 18. and 24. And so doth hee here also, page 45. In the first he would make his Profelytes believe, That he and his Cause have mighty advantage by that Sentence of S. Bernard, 'Tis intolerable Pride: And that of S. Augustine, 'Tis insolent madnesse to oppose the Doctrines, or Practice of the Catholike Church. page 25. And twice he is at the same Art in this. page 56. and. 73. In the first, he tels us, That * Calvin confesses, That in the Reformation, there was a Departure from the whole world. page 25. And though I conceive Calvine spake this but of the Roman world, and of no Voluntary, but a forced Departure, and wrote this to Melancthon, to worke Vnity among the Reformers, not any way to blast the Reformation: Yet we must heare of it againe in this. page 56. But over and above the rest, one Place with his owne glosse upon it pleases him extremely, 'Tis out of S. Athanasius his Creed. That whosoever doth not hold it entire, that is, (saith he) in all Points: and Inviolable, that is, (saith hee) in the true, unchanged, and uncorrupted sense proposed unto us by the Pastors of his Catholike Church, without doubt he shall perish everlastingly. This he hath almost verbatim in the first, page 20. And in the Epistle of the Publisher of that Relation to the Reader, under the Name of

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* *Postquam dis-
cessionem a toto
mundo facere
coacti sumus.*
Calv. Epist. 141.

(11)

* In the beginning of the Conference set out by A. C.

VV. I. and then againe the very same in this, if not with some more disadvantage to himselfe. *page 70.* And perhaps (had I leasure to search after them) more Points then these. Now the Reasons which mooved mee to set downe these Particulars thus distinctly, are two. The One, that whereas the **Iesuite* affirms, that in a *second* Conference all the speech was about Particular matters, and little or nothing about the maine, and great generall Point of a *Continuall, Infallible, Visible Church*, in which that Lady required satisfaction, and that therefore this *third* Conference was held; It may hereby appeare that the most materiall, both Points, and Proofes are upon the matter the very same in all the *three* Conferences, though little bee related of the *second* Conference by A. C. as appeares in the Preface of the Publisher VV. I. to the Reader. So this tends to nothing but *Ostentation*, and *shew*. The Other is, that Whereas these men boast so much of their Cause and their Ability to defend it; It cannot but appeare by this, and their handling of other Points in *Divinity*, that they labour indeed, but no otherwise, then like an *Horse in a Mill*; round about in the same Circle; no farther at *night* then at *noone*; The same thing over and over againe; from *Tu es Petrus*, to *Pasce oves*, from thou art *Peter*, to Do thou feed my Sheepe; And backe againe the same way.

F. The Lady asked, Whether she might be saved in the Protestant Faith? Vpon my soule (said the Bishop) you may. Vpon my soule (said I) there is but one saving Faith, and that is the *Romane*.

§ 38.
NUM. I.

B. So (it seems) I was confident for the Faith professed in the Church of England, els I would not have

have taken the salvation of another upon my soule. And sure I had reason of this my Confidence. For to believe the *Scripture*, and the *Creeds*; to believe these in the sense of the Ancient *Primitive Church*; To receive the foure great *Generall Councils*, so much magnified by Antiquity; To believe all Points of Doctrine, generally received as Fundamentall in the *Church of Christ*, is a *Faith*, in which to live and die, cannot but give salvation. And therefore I went upon a sure ground in the adventure of my soule upon that *Faith*. Besides, in all the Points of Doctrine that are controverted betweene us, I would faine see any one Point maintained by the *Church of England*, that can be proved to depart from the *Foundation*. You have many dangerous Errours about the very *Foundation*, in that which you call the *Romane Faith*: But there I leave you to looke to your owne soule, and theirs whom you seduce. Yet this is true too, That there is but *one saving Faith*. But then every thing which you call *De Fide*, of the *Faith*, because some *Councell* or other hath defined it, is not such a Breach from that *One saving Faith*, as that he which expressely believes it not, nay, as that he which believes the Contrary, is excluded from Salvation, so his^a *Disobedience* therewhile offer no violence to the *Peace* of the *Church*, nor the *Charity*, which ought to be among *Christians*. And^b *Bellarmino* is forced to grant this, *There are many Things de Fide, which are not absolutely necessary to salvation*.^c Therefore there is a *Latitude* in the *Faith*, especially in reference to different mens *salvation*. To set^d Bounds to this, and strictly to define it for particular men, *Just thus farre* you must believe in every Particular, or incur *Damnation*, is no worke for my *Pen*. These two things I am sure of. One, That your peremptory establishing of so many things, that are remote

Tt 3 Deductions

^a §. 33. Nu. 5.^b *Multa sunt de fide, quæ non sunt absolute necessaria ad salutem.* Bellar. L. 3. de *Ecles. Milit. c.* 14. §. Quinto, si esset.^c Wald. Doct. *Fid. l. 2. Ar. 2.*

§ 23.

^d §. 38. Nu. 8.

Deductions from the *Foundation*, to bee believed as Matters of Faith necessary to Salvation, hath, with other Errours, lost the *Peace* and *Unity* of the Church, for which you will one day Answer. And the other, That you of *Rome* are gone farther from the *Foundation* of this *One saving Faith*, then can ever be proved, we of the *Church of England* have done.

NUM. 2.

A. C. p. 68.

* *Pope Pelagius the second* thought it was sufficient. For when the *Bishops of Istria* deserted his Communion in *Causa trium Capitulorum*: He first gives them an Account of his Faith, that he embraced that Faith, which the *Apostles* had delivered, and the *four Synods* explicated. And then he adds: *Ubi ergo de Fidei firmitate nulla vobis poterit questio, vel suspicio generari, &c. Concil. To. 4. p. 473. Edit. Paris.* So then, that *Pope* thought there could be no question made, or suspicion had of any mans faith, that professed that Faith, which the *Apostles* delivered, as 'tis explicated by those *Great Councils*. And yet now with *A. C.* 'tis not sufficient. Or els he holds the Faith of our Lord *Iesus Christ* in such respect of persons (contrary to the *Apostles Rule*, *S. James 2. 12.*) as that profession of it, which was sufficient for *Pope Pelagius*, shall not be sufficient for the poore *Protestants*.

But here *A. C.* bestirres himselfe, finding that he is come upon the Point, which is indeed most considerable. And first hee answers, That it is *not sufficient to beget a Confidence in this Case, to say we believe the *Scriptures* and the *Creeds*, in the same sense which the *Ancient Primitive Church* believed them, &c. Most true, if we onely say, and do not believe. And let them which believe not, while they say they doe, looke to it on all sides, for on all sides I doubt not, but such there are. But if we doe say it, you are bound in *Charity* to believe us, (unlesse you can prove the Contrary) For I know no other prooffe to men of any Point of Faith, but *Confession* of it, and *Subscription* to it. And for these particulars, we

have made the one, and done the other. So 'tis no bare saying, but you have all the prooffe that can be had, or that ever any Church required: For how farre that Beliefe, or any other sinkes into a mans heart, is for none to judge but God.

NUM. 3.

A. C. p. 68.

Next, *A. C.* Answers, That if to say this be a sufficient Cause of Confidence, he marvels why I make such difficulty to bee Confident of the Salvation of *Romane Catholikes*,

*Catholikes, who believe all this in a farre better manner then Protestants doe. Truly, to say this, is not a sufficient cause, but to say and believe it, is. And to take off A. C's. wonder why I make difficulty, great difficulty of the salvation of Romane Catholikes, who, he sayes, believe all this, and in a farre better manner then Protestants doe. I must be bold to tell him, That Romanists are so farre from believing this in a better manner then we do, that, under favour, they believe not part of this at all. And this is most manifest: For the Romanists dare not believe, but as the Romane Church believes: And the Romane Church at this day doth not believe the Scripture and the Creeds in the sense, in the which the Ancient Primitive Church received them. For the Primitive Church, never interpreted Christ's descent into Hell to be no lower then Limbus Patrum. Nor did it acknowledge a Purgatory in a side-part of Hell. Nor did it ever interpret away halfe the Sacrament from Christ's owne Institution, which to breake, * Stapleton confesses expressly, is a damnable Error; Nor make the Intention of the Priest of the Essence of Baptisme; Nor believe worship due to Images; Nor dreame of a Transubstantiation, which the Learned of the Romane Partie dare not understand properly, for a change of one substance into another, for then they must grant that Christ's real and true Body is made of the Bread, and the Bread changed into it, which is properly Transubstan-*

tiation. Nor yet can they expresse it in a credible way, as appeares by
† *Bellarmines*

† *Est totalis Conversio substantie Panis & Vini in Corpus & Sanguinem Domini. Bellar. L. 3. de Euchar. c. 18. §. 1. Substantialis conversio, seu Transubstantiatio, sicut Ecclesia appellat. Greg. de Valen. To. 4. Disp. 6. q. 3. punct. 3. Now you shall see what stuffe Bellarmine makes of this. Conversio Panis in Corpus Domini, nec est Productiva, nec Conservativa, sed Adductiva. Nam Corpus Domini praeexistit ante Conversionem, sed non sub speciebus Panis. Conversio igitur non facit, ut Corpus Christi simpliciter esse incipiat, sed ut incipiat esse sub speciebus Panis, &c. Bellar. L. 3. de Euchar. c. 18. §. Ex his colligimus. So upon the whole matter, there shall be a totall Conversion of the Bread into the Body of*
struggle

* *Staple. Returne of Vntruths upon B. Jewell. Art. 2. Vntruth 49. fol. 44.*

Christ: And yet there shall be no Conversion at all, but a Bringing of the Body of Christ before præexistent, to be now under the Species of Bread, where before it was not. Now this is merely *Translocation*, 'tis not *Transsubstantiation*. And I would have Bellarm. or any Jesuite for him, shew where *Conversio Adductiva* is read in any good Author. But when Bellar. comes to the Recognition of his workes, upon this place he tels us, That some excepted against him, as if this were *Translocation*, rather then *Transsubstantiation*. So in this charge upon him I am not alone. And faine would he shift off this, but it will not be. But while he is at it, he runs into two pretty Errours, beside the maine one. The first is, That the body of Christ in the Sacrament begins to be, *non ut in loco, sed ut substantia sub Accidentibus*. Now let Bellarm. or A.C. for him give me any one Instance, That a Bodily Substance under Accidents, is, or can be any where, and not *ut in loco*, as in some place, and he sayes somewhat. The second is, That some Fathers and others seeme (he sayes, but I see it not) to approve of his manner of speech of Conversion by *Adduction*. And he tels us for this, that Bonaventura sayes expressly, *In Transsubstantiatione fit, ut quod erat alicubi, sine sui mutatione sit alibi*. Now first here's nothing that can be drawne with Cart-ropes to prove conversion by *Adduction*. For if there be Conversion, there must be Change: And this is *sine mutatione sui*. And secondly, I would faine know, how a Body that is *alicubi*, shall be *alibi*, without change of it selfe, and yet that this shall be rather *Transsubstantiation* then *Translocation*. Besides, 'tis a Phrase of very sowre Consequence (should a man squeeze it) which Bellar. uses there even in his Recognition, *Panis transit in Corpus Christi*.

† A Scandall, and a grievous one. For this grosse Opinion was but confirmed in the Councell of Lateran: It had got some footing in the Church, the two blinde ages before. For Berengarius was made recant in such Termes, as the Romanists are put to their shifts to excuse. Bellar. L. 3. de Euchar. c. 24. S. Quartum Argumentum. For he sayes expressly: *Corpus Christi posse in Sacramento sensualiter manibus Sacerdotum tractari, & frangi, & fidelium dentibus atteri. Decr. par. 3. de Consecratione. Dist. 2. C. Ego Berengarius*. Now this Recantation was made about the year 1050. And the Councell of Lateran was in the year 1215. Betwene this grosse Recantation of Berengarius, and that Councell, the great Learned Physitian and Philosopher Averroes lived, and tooke scandall at the whole Body of Christian Religion for this. And thus he saith: *Mundum peragravi, &c. & non vidi Sectam deterioiorem, aut magis fatuam Christianam, quia Deum, quem colunt, dentibus devorant*. Espenetus L. 4. de Euchar. adoratione. c. 3.

* Num. 4.

A. C. p. 69.

last a Confession here, that they may be proved to depart from the Foundation, though not so much, or so farre as the Protestants doe. I do not meane to answer this, and prove that the Romanists do depart as farre, or farther from the Foundation, then the Protestants: for then A.C. would take me at the same list, and say I granted a departure too. Briefly therefore, I have named

struggle about it, with yet in the end cannot be, or be called *Transsubstantiation*, and is that, which at this day is a scandall to both Jew & Gentile, and the Church of God.

* For all this A. C. goes on, and tels us, That they (of Rome) cannot be proved to depart from the Foundation so much as Protestants do. So then, We have at

named here more *Instances* then one; In some of which they have erred in the *Foundation*, or very neare it. But for the *Church of England*, let *A.C.* instance, if he can, in any one point, in which She hath departed from the *Foundation*. Well, that *A.C.* will do; For he sayes, *A.C. p. 69.*
The Protestants erre against the Foundation, by denying Infallible Authority to a Generall Councell, for that is in effect to deny Infallibility to the whole Catholike Church. ^a No, ¹ S. 33. *Consid. 4.*
 there's a great deale of difference betweene a Generall Councell and the whole Body of the Church. And when a Generall Councell erres, as the second of *Ephesus* did, out of that great Catholike Body another may be gathered, as was then that of *Chalcedon*, to doe the Truth of Christ that right, which belongs unto it. Now if it were all one in effect to say, a Generall Councell can erre, and that the Whole Church can erre, ¹ S. 33. *Consid. 7.*
 there were no Remedy left against a Generall Councell ^{Nu. 4.} erring; ^b which is your Case now at *Rome*, and which hath thrust the Church of Christ into more straits then any one thing besides. But I know where you would be. A Generall Councell is *Infallible*, if it be confirmed by the Pope; and the Pope he is *Infallible*, els he could not make the Councell so. And they which deny the Councels *Infallibility*, deny the Pope's which confirms it. And then indeed the Protestants depart a mighty way from this great *Foundation of Faith*, the Pope's *Infallibility*. But God be thanked, this is only from the *Foundation* of the present *Romane Faith*, (as *A.C.* and *A.C. p. 68.*
 the *Iesuite* call it) not from any *Foundation* of the *Christian Faith*, to which this *Infallibility* was ever a stranger.

From Answering, *A.C.* fals to asking Questions. I thinke he meanes to try whether he can win any thing upon me, by the cunning way *A multis Interrogationibus simul*, by asking many things at once, to see if any one may make me slip into a

A. C. p. 69.

Confession inconvenient. And first, he asks, *How Protestants, admitting no Infallible Rule of Faith, but Scripture onely, can be infallibly sure that they believe the same entire Scripture, and Creed, and the Foure first Generall Councils, and in the same incorrupted sense in which the Primitive Church believed?* 'Tis just as I said. Here are many Questions in one, and I might easily be caught, would I answer in grosse to them all together; but I shall go more distinctly to worke. Well then; I admit no ordinary Rule left now in the Church, of Divine and Infallible Verity, and so of Faith, but the Scripture. And I believe the entire Scripture, first by the Tradition of the Church; Then by all other credible Motives, as is before expressed: And last of all, by the light which shines in the Scripture it selfe, kindled in Believers by the Spirit of God. Then I believe the entire Scripture Infallibly, and by a Divine Infallibility am sure of my Object: Then am I as sure of my Believing, which is the Act of my Faith, conversant about this Object: For no man believes, but he must needs know in himselfe whether he believes or no, and wherein, and how farre he doubts. Then I am infallibly assured of my Creed, the Tradition of the Church inducing, and the Scripture confirming it. And I believe both Scripture and Creed in the same uncorrupted sense which the Primitive Church believed them, and am sure that I do so Believe them, because I crosse not in my Beliefe any thing delivered by the Primitive Church: And this againe I am sure of, because I take the Beliefe of the Primitive Church, as it is expressed, and delivered by the Councils, and Ancient Fathers of those times. As for the Foure Councils, if A.C. aske how I have them, that is, their true and entire Copies? I answer, I have them from the Church-Tradition onely: And that's Assurance enough for this. And so I am fully

fully as sure as *A. C.* is, or can make mee. But if hee aske how I know infallibly I believe them in their *true and uncorrupted sense*? Then I answer, There's no man of knowledge, but hee can understand the plaine and simple Decision expressed in the *Canon* of the *Councell*, where 'tis necessary to Salvation. And for all other *debates* in the *Councils*, or *Decisions* of it in things of lesse moment, 'tis not necessary that I, or any man else, have *Infallible Assurance* of them; though I thinke 'tis possible to attaine, even in these things, as much *Infallible Assurance* of the uncorrupted sense of them, as *A. C.* or any other *Iesuites* have.

A. C. askes againe, *What Text of Scripture tels,* NUM. 6.
A. C. p. 69.
That Protestants now living do believe all this, or that all this is expressed in those particular Bibles, or in the Writings of the Fathers and Councils, which now are in the Protestants hands? Good God! Whither will not a strong Bias carrie even a learned Iudgement! Why, what Consequence is there in this? The Scripture now is the onely Ordinary *Infallible Rule* of Divine Faith, Therefore the *Protestants* cannot believe all this before mentioned, unlesse a particular Text of Scripture can be shewed for it. Is it not made plaine before, how we believe Scripture to be Scripture, and by Divine and *Infallible Faith* too, and yet wee can shew no particular Text for it? Beside, were a Text of Scripture necessary, yet that is for the *Object* and the thing which we are to believe, not for the *Act* of our believing, which is meerely from God, and in our selves, and for which wee cannot have any *Warrant* from, or by Scripture, more then that we ought to believe; but not that we in our particular do believe. The rest of the Question is farre more inconsequent, *Whether*

all this bee expressed in the Bibles which are in Protestants hands? For first, we have the same Bibles in our hands, which the Romanists have in theirs; Therefore either we are Infallibly sure of ours, or they are not Infallibly sure of theirs; For we have the same Booke, and delivered unto us by the same hands; and all is expressed in ours, that is in theirs. Nor is it of moment in this Argument, that we account more Apocryphall then they do; For I will acknowledge every Fundamentall point of Faith as proveable out of the Canon, as we account it, as if the Apocryphall were added unto it. Secondly, A. C. is here extremely out of himselfe, and his way; For his Question is, *Whether all this be expressed in the Bibles which we have? All this? All what? why,* before there is mention of the foure Generall Councils; and in this Question here's mention of the *Writings of the Fathers and the Councils*. And what, will A. C. look that we must shew a Text of Scripture for all this, and an expresse one too? I thought, and doe so still, 'tis enough to ground Beliefe upon * *Necessary Consequence* out of Scripture, as well as upon expresse Text. And

* Non potest aliquid certum esse certitudine Fidei, nisi aut immediate contineatur in verbo Dei: aut ex verbo Dei per evidentem Consequentiam deducatur. Bellar. L. 3. de Justif. c. 8 §. 2.

† Nec ego Nicanum, nec tu debes Ariminense tanquam præjudicaturus proferre Concilium. Nec ego hujus Authoritate, nec tu illius detineris. Scripturarum Authoritatibus, &c. Res cum re, Causa cum causâ, Ratio cum ratione concertet. S. Aug. L. 3. cont. Maximinum. c. 14. Testimonia Divina in fundamento poneuda sunt. S. Aug. L. 20. de Civ. Dei. c. 1. Quia principia hujus Doctrina per Revelationem habentur, &c. Tho. p. 1. q. 1. A. 8. ad 2. Solis Scripturarum Libris Canonicis didici hunc honorem deferre, ut nullum Authorem eorum in scribendo errasse aliquid firmissimè credam. Alios autem ita lego, ut quantalibet sanctitate, doctrinâque præpolleant, non ideo verum putem, quod ipsi ita senserunt, vel scripserant. S. Aug. Epist. 19.

this I am sure of, that neither I, nor any man else is bound to believe any thing as Necessary to Salvation, be it found in Councils, or Fathers, or where you will, † if it be Contrary to expresse Scripture, or necessary Consequence from it. And for the Copies of the Councils and Fathers which are in our hands, they are the same that are in the hands of the Romanists, and delivered to Posterity by Tradition of the Church, which is abundantly sufficient to warrant that. So we are as

Infallibly

Infallibly sure of this as 'tis possible for any of you to bee. Nay, are wee not more sure? For wee have used no *Index Expurgatorius* upon the Writings of the *Fathers**, as you have done: So that Posterity hereafter must thanke us for true Copies both of *Councils* and *Fathers*, and not you.

* *Sixtus Senens.*
in *Epist. ad Pi-*
um quintum.

But *A. C.* goes on, and askes still, *Whether Protestants bee Infallibly sure that they rightly understand the sense of all which is expressed in their Books, according to that which was understood by the Primitive Church, and the Fathers which were present at the foure first Generall Councils?* *A. C.* may aske everlastingly, if hee will aske the same over and over againe. For I pray wherein doth this differ from his † first Question, save only that here *Scripture* is not named? For there the Question was of our *Assurance of the Incorrupted sense*: And therefore thither I refer you for Answer, with this, That it is not required either of us, or of them, that there should be had an Infalible assurance that wee rightly understand the sense of all that is expressed in our *Bookes*. And I thinke I may believe without sinne, that there are many things expressed in these *Bookes* (for they are theirs as well as ours) which *A. C.* and his *Fellowes* have not *Infalible assurance* that they rightly understand in the sense of the *Primitive Church*, or the *Fathers* present in those *Councils*. And if they say, yes, they can, because when a difficulty crosses them, they believe them in the *Churches* sense: Yet that *dry shift* will not serve. For believe of them in the *Churches* sense is an *Implicit Faith*; but it works nothing distinctly upon the *understanding*. For by an *Implicite Faith* no man can be infallibly assured that hee doth rightly understand the sense (which is *A. C.*s Question) whatever perhaps he may rightly believe. And an *Implicite Faith*, and an *Infalible understanding* of the same thing

NUM. 7.
A. C. p. 69.

† §. 38. N. 5.

under the same Considerations cannot possibly stand together in the same man at the same time.

NUM. 8.
A.C.p.69.

A.C. hath not done asking yet: But he would farther know, Whether Protestants can be Infallibly sure that all and onely those points which Protestants account Fundamentall and necessary to be expressely knowne by all, were so accounted by the Primitive Church? Truly, Vnity in the Faith is very Considerable in the Church. And in this the Protestants agree, and as Vniformely as you, and have as Infallible Assurance as you can have, of all points which they account Fundamentall; yea, and of all, which were so accounted by the Primitive Church. And these are but the Creed, and some few, and those Immediate deductions from it. And † Tertullian and * Ruffinus upon the very Clause of the Catholike Church to decypher it, make a recitall only of the Fundamentall Points of Faith. And for the first of these, the Creed, you see what the sense of the Primitive Church

† Tert. praescript.
adversus Hæres.
c. 13. &c
* Ruffin. in Symb.

^a Et neque qui valde potens est in dicendo ex Ecclesia Praefectis alia ab his dicet &c. Neque debilis in dicendo hanc Traditionem imminuit. Quam enim una & eadem fides sit, neque is, qui multum de eâ dicere potest, plusquam oportet, dicit, neque qui parum, ipsam imminuit. Irenæ. L. 1. Adv. Hæ. c. 2. & 3. Et S. Basil. Serm. de Fide To. 2. p. 195. Edit Basil. 1505. Vna & Immobiles Regula. &c. Tert. de veland. Virg. c. 1.

^b Quantum ad prima Credibilia, quæ sunt Articuli Fidei, tenetur homo Explicitè credere, sicut & tenetur habere fidem. Quantum autem ad alia Credibilia &c. non tenetur Explicitè credere, nisi quando hoc ei constiterit in Doctrinâ Fidei contineri. Tho. 2. 2 q. 2. A. 5. 6. Potest quis Errare Credendo oppositum Alicui Articulo subtili, ad cuius fidem explicitam non omnes tenentur. Holkot. in 1. sent q. 1. ad quartum.

was by that famous and knowne place of ^a Irenæus: where after hee had recited the Creed, as the Epitome or Briefe of the Faith, he addes, That none of the Governors of the Church, be they never so potent to Expresse themselves, can say alia ab his, other things from these: Nor none so weake in Expression as to diminish this Tradition. For since the Faith is One, and the same, He that can say much of it, sayes no more then he ought, Nor doth he diminish it, that can say but little. And in this the Protestants all agree. And for the second the immediate Deductions, they are not formally Fundamentall for all men, but for such ^b as are able to make or understand them

them. And for others, tis enough if they doe not obstinately or Schismatically refuse them, after they are once revealed. Indeed you account many things *Fundamentall*, which were never so accounted in any sense by the *Primitive Church*; such as are all the *Decrees of Generall Councils*, which may be all true, but can never be all *Fundamentall in the Faith*. For it is not in the power of

the whole Church, much lesse of a *Generall Councell*, to make any thing *Fundamentall in the Faith*, that is not contained in the *Letter or sense*, of that *common Faith*, which was once given (and but once for all)

to the *Saints*, *S. Iude 1*. But if it be *A.C.* meaning to call for an *Infallible Assurance* of all such *Points of Faith* as are *Decreed by Generall Councils*: Then I must be bold to tell him: All those *Decrees* are not necessary to all mens *salvation*. Neither doe the *Romanists* themselves agree in all such *determined Points of Faith*; Be they *determined by Councils*, or by *Popes*. For Instance. After those *Bookes* (which wee account *Apocryphall*)

were† defined to be *Canonicall*, and an *Anathema* pronounced in the Case,‡ *Sixtus Senensis* makes scruple of some of them. And after, *Pope Leo the tenth* had defined the *Pope* to

be above a *Generall Councell*, yet many *Romane Catholikes* defend the *Contrary*; And so doe all the *Sorbonists* at this very day. Therefore if these be *Fundamentall in the Faith*, the *Romanists* differ one from another in the *Faith*, nay, in the *Fundamentals of the Faith*; And therefore cannot have *Infallible Assurance* of them. Nor is there that *Unity in the Faith* amongst them, which they so much, and so often boast of. For what *Scripture is Canonicall* is a great point of *Faith*. And I believe they

will

* *Resolutio Ocham est. Quod nec tota Ecclesia, nec Concilium Generale, nec summus Pontifex potest facere Articulum quod non fuit Articulus. Articulus enim est ex eo solo, qui à Deo Revelatus est. Almain. in 3. sent. D. 15. q. unica. Conclus. 4. Dub. 3.*

S. Iude verſ. 3.

† *Concil. Trid. Sess. 4.*

‡ *Six. Senent. Biblioth. Sanct. L. 1.*

§ *Non est necessario credendum Determinatis per Sum. Pontificem &c. Almain. in 3. sent. D. 24. q. unica Conclus. 6. Dubio. 6. sine.*

* §. 38. N. 6.

NUM. 9.
A.C. p. 69.

A.C. p. 72.

will not now Confesse, That the *Popes* power over a *Generall Councell* is a small one. And so let *A. C.* looke to his owne *Infallible Assurance* of Fundamentals in the Faith: for ours, God bethanked, is well. And since he is pleased to call for a particular Text of Scripture to proove all and every thing of this nature, which is ridiculous in it selfe, and unreasonable to demand (as hath beene * *shewed*) yet when he shall bee pleased to bring forth but a particular knowne Tradition, to proove all and every thing of this on their side, it will then be perhaps time for him to call for, and for us to give farther Answer about particular Texts of Scripture.

After all this Questioning *A. C.* inferres. That I had need seeke out some other *Infallible Rule*, and meanes, by which I may know these things infalli^{ly}, or else that I have no reason to be so confident, as to adventure my soule, that one may be saved living and dying in the Protestant faith. How weake this Inference is, will easily appeare, by that which I have already said to the premises; And yet I have somewhat left to say to this Inference also. And first, I have lived, and shall (God willing) dye in the Faith of Christ, as it was professed in the *Ancient Primitive Church*, and as it is professed in the present Church of England. And for the Rule which governes me herein, if I cannot bee confident for my soule upon the Scripture, and the *Primitive Church* expounding and declaring it, I will be confident upon no other. And secondly, I have all the reason in the world to be confident upon this Rule, for this can never deceive me; Another (that very other which *A. C.* proposes) namely, the Faith of the *Romane Church*) may. Therefore with *A. C.*s leave, I will venture my salvation upon the Rule aforesaid, and not trouble my selfe to seeke another of mans making, to the forsaking or weakening of this which God hath given me. For I know they
Committed

Committed two Evills, which forsooke the Fountaine of Living Waters, to hew out to themselves Cisternes, broken Cisternes, that can hold no Water. *Ier. 2.* For here's the Evill of Desertion of that which was right: and the Evill of a bad Choise, of that which is hew'd out with much paines and care, and is after Vleesse and Vnprofitable. But then Thirdly, I finde that a Romanist may make use of an *Implicite Faith* (at his pleasure,) but a Protestant must know all these things *Infalibly*; that's A.C. word, *Know these things*; Why, but is it not enough to believe them? Now God forbid. What shall become of Millions of poore Christians in the world, which cannot know all these things, much lesse know them *Infalibly*? Well, I would not have A.C. weaken the Beliefe of poore Christians in this fashion. But for things that may be knowne as well as believed, nor I, nor any other shall need forsake the Scripture, to seeke another Rule to direct either our Conscience, or our Confidence.

In the next place A. C. observes, That the Iesuite was as confident for his part, with this difference, that he had sufficient reason of his Confidence, but I had not for mine. This is said with the Confidence of a Iesuite, but as yet, but said. Therefore he goes on and tels us, That the Iesuite had reason of his Confidence, out of expresse Scriptures, and Fathers, and the Infalible Authority of the Church. Now truly, *Expresse Scriptures*, with A. C. patience, he hath not named one that is expresse, nor can he. And the few Scriptures which he hath alledged, I have answered, and so have others. As for Fathers, hee hath named very few, and with what successe, I leave to the Readers judgement. And for the Authority of the Catholike Church, I hold it as Infalible as he, and, upon better Grounds, but not so of a Generall Councell, which he here meanes, as appeares after. And for

*Ier. 2. 13.**Num. 10.*
*A.C. p. 69.**A.C. p. 70.*** S. 25. N. 5.*
S. 33. Confid. 3.
*N. 1.*** S. 21. N. 5.**A.C. p. 71.*

A.C. p. 70.

Ephes. 4. 5.

* §. 35. N. 1.

Rom. 14. 4.

† §. 35. N. 2.

A.C. p. 70.

* §. 33. N. 12.

§. 35. N. 7.

my part I must yet thinke (and I doubt A. C. will not be able to disprove it) that expresse Scripture, and Fathers, and the Authority of the Church will rather be found proofes to warrant my Confidence, then his. Yea, but A. C. saith, That I did not then taxe the Iesuite with any rashnesse. It may be so. Nor did he me. So there we parted even. Yea but he saith again, that I acknowledge there is but one saving Faith, and that the Lady might be saved in the Romane faith, which was all the Iesuite tooke upon his soule. Why, but if this be all, I will confesse it again. The first, That there is but one faith, I confesse with S. Paul, Ephes. 4. And the other, that the Lady might be saved in the Romane Faith or Church *, I confesse with that charity which S. Paul teacheth me, Namely, to leave all men, especially the weaker both sex and sort, which hold the Foundation, to stand or fall to their owne Master, Rom. 4. And this is no mistaken charity. As for the Inference which you would draw out of it, that's answered at large † already. But then A. C. addes, that I say, but without any proofe, that the Romanists have many dangerous errors, but that I neither tell them which they be, nor why I think them dangerous, but that I leave them to looke to their owne soules; which (he sayes) they doe, and have no cause to doubt. How much the Iesuite and A. C. have said in this Conference, without any solid proofe, I againe submit to judgement, as also what proofes I have made. If in this very place I have added none, 'tis because I had made proofe enough of the selfe samething a before. Where left hee should want and call for proofe againe, I have plainly laid together, some of the many Dangerous errors which are charged upon them. So I tell you which, at least, some of which they be: and their very naming, will shew their danger. And if I did remit you to looke to your own soules, I hope there was no offence in that, if you doe it,

it, and do it so that you have no cause to doubt. And the reason why you doubt not, A.C. tels us, is, *Because* ^{A.C. p 70.} you had no new devise of your owne, or any other mens, nor any thing contrary to Scripture, but all most conformable to Scriptures interpreted by Union, Consent of Fathers, and Definitions of Councils. Indeed, if this were true, you had little cause to doubt in point of your Beliefe. But the Truth is, you doe hold' new devises of your owne, which the *Primitive Church* was never acquainted with. And ^{§. 33. N. 12.} some of those so farre from being conformable, as ^{§. 35 N. 7.} that they are little lesse then contradictory to Scripture. ^{Conc. Lateran. can. 1.} In which particulars, and divers others, the Scriptures ^{Conc. Constan. Sess. 13.} are not interpreted by Union, or Consent of Fathers, or Definitions of Councils, unlesse perhaps by some late Councils, packed of purpose to doe that ill service. I have given instances enough ^{*} before, yet some you shall have here, lest you should say againe, that I affirme without prooffe or Instance. ^a I pray then whose devise was ^btransubstantiation? And whose Communion under one kinde? [†] And whose Deposition and Vnthroning, nay killing of Princes, & the like, if they were not yours. For I dare say, and am able to proove, there's none of these but

[†] *Propter haresin Rex non solum Regno privatur, sed & filii ejus à Regni successione pelluntur. Simanca Cathol. Instit. tit. 9. §. 259. Absoluti sunt Subditi a Debito fidelitatis: Et custodes arcium &c. Ibid. tit. 46. §. 73.* It was stily avowed not long since by ——— That no man could shew any one *Romane Catholike* of note and learning, that affirmed it lawfull to kill Kings upon any pretext whatsoever. Now surely he that sayes (as *Romanists* doe) that 'tis lawfull to Depose a King, sayes upon the matter 'tis lawfull to kill him. For Kings doe not use to be long-lived after their Deposition: And they seldome stay till griefe breake their hearts. They have *Assassins* ready to make shorter worke. But since he is so confident; I'll give him an Author of note, and very Learned, that speakes it out. *Rex debet occidi, si sollicitet populum colere fida, vel deserere Legem Dei.* Tostat. in 2 Sam. c. 11. q. 17. And he makes bold with Scripture to prove it. *Deut. 13.* And *Emmanuel Sa* in his Aphorismes. *Verbo Tyrannus*, yet he is so moderate, that he would not have this done, till he be *Sentenc'd*: but then *Quisquis potest fieri Executor.* *Mariana* is farge worse, For he sayes it is lawfull to kill him, *postquam à paucis Seditiosis, sed dolis ceperit Tyrannus appellari.* L. 1. de Rege. & Reg. Institutione. c. 6. Yea but *Mariana* was disclaimed for this by the *Jesuites*. Yea but for all that, there was an *Apology* printed in Italy: An. 1610. permissu Superiorum. And there 'tis said, They were all Enemies of the Holy name of *Jesus*, that condemned *Mariana* for any such Doctrine. As for *Tostatus* no Sentence hath touched upon him at all for it.

are rather contrary then conformable to Scripture.

* *Corpus Christi veraciter esse in Eucharistia ex Evangelio habemus : Conversionem vero Panis in Corpus Christi Evangelium non explicavit, sed expresse ab Ecclesia accepimus. Cajetan in Thom. 3. q. 75. Art. 1.*

† *De Transubstantiatione Panis in Corpus Christi rara est in antiquis Scripturis mentio. Alph. a Castro L. 8. advers. Har. Verbo Indulgentia.*

^a *Conc. Lateran. Can. 1.*

^b *Conc. Constan. Sess. 13.*

Neither is A.C. or any Iesuite able to shew any * Scripture interpreted by Union or Consent of Fathers of the Primitive Church, to proove any one of these : Nor any Definition of Ancient Councils, but only ^a Lateran for Transubstantiation, and that of ^b Constance for the Eucharist in one kinde ;

which two are moderne at least, farre downward from the Primitive Church, and have done more mischief to the Church, by those their Determinations, then will be cured I feare in many Generations. So whatever A. C. thinks, yet I had reason enough to leave the Iesuite to looke to his owne soule.

NUM. II.
A.C. p. 70.

§. 33. N. 1. &
§. 38. N. 10.

But A. C. having as it seemes little new matter, is at the same againe, and over and over it must goe, That there is but one saving faith : That this one Faith was once the Romane. And that I granted, one might bee saved in the Romane Faith. To all which I have abundantly answered ^c before: Marry then hee inferres, That hee sees not how we can have our soules saved, without we entirely hold this faith, being the Catholike faith, which S. Athanasius saith, unlesse a man hold entirely he cannot be saved. Now here againe is more in the Conclusion then in the premises, and so the Inference failes. For say there was a time in which the Catholike and the Romane Faith were one, and such a time there was, when the Romane faith was Catholike and famous through the world. Rom. 1. Yet it doth not follow, since the ^d Council of Trent hath added a new Creed, that this Romane faith is now the Catholike. For it hath added extranea, things without the Foundation, disputable, if not false Conclusions to the faith. So that now a man may Believe the whole and entire Catholike Faith,

Rom. 1. 8.
^d *Concil. Trident. Bulla Pii 4. super formâ Juramenti professionis Fidei ad finem Concil. Trident.*

even

even as S. *Athanasius* requires, and yet justly refuse for drosse a great part of that which is now ^a the *Romane Faith*. And *Athanasius* himselfe, as if he meant to arme the *Catholike Faith* against all corrupting additions, hath in the beginning of his ^b *Creed*, these words, *This is the Catholike Faith*, *This* and no other: *This* and no Other, then here followes. And againe at the end of his *Creed*, ^c *This is the Catholike Faith*, ^d *This* and no more then is here delivered (alwaies presupposing the *Apostles Creed*, as *Athanasius* did) and this is the largest of all *Creeds*. So that if A.C. would wipe his eyes from the mist which rises about *Tyber*, he might see how our soules may be saved, believing the *Catholike Faith*, and that entire, without the Addition of *Romane Leaven*. But if he cannot, or, I doubt, will not see it, 'tis enough that by God's Grace wee see it. And therefore once more I leave him and his, to looke to their owne soules.

After this A.C. is busie in unfolding the meaning of this great Father of the Church, S. *Athanasius*. And he tels us, That he sayes in his *Creed*, that without doubt every man shall perish, that holds not the *Catholike Faith* entire (that is, saith A.C. in every point of it) and inviolate (that is, in the right sense, and for the true formall reason of divine Revelation, sufficiently applied to our understanding by the Infallible Authority of the *Catholike Church* proposing to us by her Pastours this Revelation. Well, we shall not differ much from A.C. in expounding the meaning of S. *Athanasius*; yet some few

^a And this is so much the more Remarkable, if it be true which *Thomas* hath. S. *Athanasium* non composuisse hanc Manifestationem Fidei, per modum Symboli, sed per modum Doctrinae, &c. Et deinde Auctoritate summi Pontificis receptam esse, ut quasi Regula fidei habeatur. Tho. 2. 24. q. 1. A. 10. ad 3. Symbolo Apostolorum addita sunt duo alia, scilicet Symbolum Nicenum, & S. *Athanasii*, ad maiorem Fidei Explanationem. Biel. in 3. Sent. D. 25. q. unica. A. 1. D.

^b S. *Athanasius* in Symb.

^c And yet the Councell of Trent having added twelve new Articles, sayes thus of them also. Hec est vera Catholica Fides, extra quam nemo saluus esse potest, &c. Bulla Pii 4. super forma Iuramenti professionis Fidei. In fine Concil. Trident.

^d Integram Fidei Veritatem, ejus Doctrina breviter continet. Tho. 2. 24. q. 1. A. 10. ad 3.

are rather contrary then conformable to *Scripture*.

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Neither is *A.C.* or any *Iesuite* able to shew any * *Scripture* interpreted by *Union* or *Consent* of *Fathers* of the *Primitive Church*, to proove any one of these : Nor any *Definition* of *Ancient Councils*, but only ^a *Lateran* for *Transubstantiation*, and that of ^b *Constance* for the *Eucharist* in one kinde ;

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NUM. II.
A. C. p. 70.

^c *S. 35. N. 1. & S. 38. N. 10.*

Rom. 1. 8.
^d *Concil. Trident. Bulla Pii 4. super formam Juramenti professionis Fidei ad finem Concil. Trident.*

But *A. C.* having as it seemes little new matter, is at the same againe, and over and over it must goe, That there is but one saving faith : That this one Faith was once the *Romane*. And that I granted, one might bee saved in the *Romane Faith*. To all which I have abundantly answered before: Marry then hee inferres, That hee sees not how we can have our soules saved, without we entirely hold this faith, being the *Catholike faith*, which *S. Athanasius* saith, unlesse a man hold entirely he cannot be saved. Now here againe is more in the *Conclusion* then in the *premises*, and so the *Inference* failes. For say there was a time in which the *Catholike* and the *Romane Faith* were one, and such a time there was, when the *Romane faith* was *Catholike* and famous through the world. Rom. 1. Yet it doth not follow, since the ^d *Council* of *Trent* hath added a new *Creed*, that this *Romane faith* is now the *Catholike*. For it hath added *extranea*, things without the *Foundation*, disputable, if not false *Conclusions* to the faith. So that now a man may Believe the whole and entire *Catholike Faith*, even

even as S. *Athanasius* requires, and yet justly refuse for drosse a great part of that which is now ^a the *Romane Faith*. And *Athanasius* himselfe, as if he meant to arme the *Catholike Faith* against all corrupting additions, hath in the beginning of his ^b *Creed*, these words, *This is the Catholike Faith*, *This* and no other: *This* and no Other, then here followes. And againe at the end of his *Creed*, ^c *This is the Catholike Faith*, ^d *This* and no more then is here delivered (alwaies presupposing the *Apostles Creed*, as *Athanasius* did) and this is the largest of all *Creeds*. So that if *A.C.* would wipe his eyes from the mist which rises about *Tyber*, he might see how our soules may be saved, believing the *Catholike Faith*, and that entire, without the Addition of *Romane Leaven*. But if he cannot, or, I doubt, will not see it, 'tis enough that by God's Grace wee see it. And therefore once more I leave him and his, to looke to their owne soules.

After this *A.C.* is busie in unfolding the meaning of this great Father of the Church, S. *Athanasius*. And he tels us, *That he sayes in his Creed, that without doubt every man shall perish, that holds not the Catholike Faith entire (that is, saith A.C. in every point of it) and inviolate (that is, in the right sense, and for the true formall reason of divine Revelation, sufficiently applied to our understanding by the Infallible Authority of the Catholike Church proposing to us by her Pastours this Revelation. Well, we shall not differ much from A.C. in expounding the meaning of S. Athanasius; yet some few*

^a And this is so much the more Remarkable, if it be true which *Thomas* hath. *S. Athanasium non composuisse hanc Manifestationem Fidei, per modum Symboli, sed per modum Doctrinae, &c. Et deinde Auctoritate Summi Pontificis receptam esse, ut quasi Regula fidei habeatur.* The. 2. 24. q. 1. A. 10. ad 3. *Symbolo Apostolorum addita sunt duo alia, scilicet Symbolum Nicenum, & S. Athanasii, ad majorem Fidei Explanationem.* Biel. in 3. Sent. D. 25. q. unica. A. 1. D.

^b S. *Athanasius* in *Symb.*

^c And yet the Councell of *Trent* having added twelve new Articles, sayes thus of them also. *Hec est vera Catholica Fides, extra quam nemo salvus esse potest, &c. Bulla Pii 4. super forma Iuramenti professionis Fidei. In fine Concil. Trident.*

^d *Integram Fidei Veritatem, ejus Doctrina breviter continet.* Tho. 2. 24. q. 1. A. 10. ad 3.

NUM. 12.
A.C. p. 70.

things I shall here observe. And *first*, I agree that he which hopes for salvation, must believe the *Catholike Faith whole and entire* in every point. Next, I agree, that he must likewise hold it *inviolable*, if to believe it in the right sense, be to hold it *inviolable*. But by A.C. leave, the Believing of the *Creed* in the right sense, is comprehended in the first branch: *The keeping of it whole and entire*. For no man can properly be said to believe the *Whole Creed*, that believes not the *Whole Sense*, as well as the *Letter* of it; and as *entirely*. But *thirdly*, for the word *inviolable*, 'tis indeed used by him that translated *Athanasius*. But the *Father's* owne words are: That he that will be saved must keepe the *Faith* ὅλην καὶ ἀμωμον. Now ὅλην, is the sound and entire Faith. And it cannot be a *sound Faith*, unlesse the *Sense* be as *whole and entire* as the *Letter* of the *Creed*. And ἀμωμος is compounded of the privative particle (ἀ) and μωμος, which is, reproach or infamie. So that ἀμωμος signifies the holding of the entire Faith in such holiness of life and conversation, as is without all infamy and reproach. That is, as our *English* renders that *Creed* exceeding well: *Which Faith unlesse a man do keep whole and* * *undefiled*, even with such a *life* as *Momus* himselfe shall not be able to carpe at. So *Athanasius* (who certainly was passing able to expresse himselfe in his owne language) in the beginning of that his *Creed* requires, That we keepe it *entire*, without diminution: and *undefiled*, without blame: And at the end, that we believe it *faithfully*, without wavering. But [*Inviolable*] is the mistaken word of the old *Interpreter*, and with no great knowledge made use of by A.C. And then *fourthly*, though this be true *Divinity*, that he which hopes for salvation, must believe the *whole Creed*, and in the *right sense* too (if he be able to comprehend it) yet I take the *true and first meaning* of

* Sic Ecclesia
dicitur ἀμωμος,
Eph. 5. 27. & in
veteri Glossario,
Immaculatus,
ἀμωμος.

of *Inviolable* [could *Athanasius* his word *ἀνεκμωτος* have signified so] not to be the holding of the *true sense*, but not to offer *violence*, or a *forced sense* or *meaning* upon the *Creed*, which every man doth not, that yet believes it not in a true sense. For not to believe the *true sense* of the *Creed*, is one thing: But 'tis quite another, to force a *wrong sense* upon it. *Fifthly*, a reason would be given also, why *A. C.* is so earnest for the *whole faith*, and bawkes the word which goes with it, which is *holy* or *undefiled*. For *Athanasius* doth alike exclude from salvation those which keepe not the *Catholike Faith holy*, as well as these which keepe it not *whole*. I doubt this was to spare many of his *† holy* *† S. 33. Num. 8.* *Fathers, the Popes*, who were as farre as any (the very lewdest among men without exception) from keeping the *Catholike Faith holy*. *Sixthly*, I agree to the next part of his Exposition, That a man that will be saved must believe the whole *Creed* for the true *formall reason of divine Revelation*. For upon the Truth of God thus revealed by himselfe, lies the *Infallible certainty* of the *Christian Faith*. But I do not grant, that this is within the Compasse of *S. Athanasius* his word *ἀνεκμωτος*, nor of the word *Inviolable*. But in that respect 'tis a meere straine of *A. C.* And then *lastly*, though the whole *Catholike Church* be sufficient in applying this to us and our *Beliefe*, not our *Understanding*, which *A. C.* is at *A. C. p. 70.* againe, yet *Infallible* She is not, in the proposall of this *Revelation* to us by every of her *Pastours*. Some whereof amongst you, as well as others, neglect, or forget at least to feed *Christ's sheepe*, as *Christ* and his *Church* hath fed them.

But now that *A. C.* hath taught us (as you see) the meaning of *S. Athanasius*, in the next place he tels us, *NUM. 13.* *A. C. p. 70.* *That if we did believe any one Article, we finding the same formall Reason in all, and applied sufficiently by the same*
meanes

A. C. p. 70.

A. C. p. 70.

NUM. 14.
A. C. p. 71.

meanes to all) wou'd easily believe all. Why surely we do not believe any one Article onely, but all the Articles of the Christian Faith; And we believe them for the same formall Reason in all, namely, Because they are revealed from and by God, and sufficiently applied in his Word, and by his Churches Ministration. But so long as they do not believe all in this sort (saith A. C.) Looke you; He tels us we do not believe all, when we professe we do. Is this man become as God, that he can better tell what we believe, then we our selves? Surely we do believe all, and in that sort too: Though, I believe, were S. Athanasius himsef alive againe, and a plaine man should come to him, and tell him he believed his Creed in all and every particular; he would admit him for a good Catholike Christian, though he were not able to expresse to him the formall reason of that his beliefe. Yea but (saith A. C.) while they will, as all Hereticks doe, make choice of what they will, and what they will not believe, without relying upon the Infallible Authority of the Catholike Church, they cannot have that one saving Faith in any one Article. Why, but whatsoever Hereticks doe, we are not such, nor do we so. For they which believe all the Articles (as once againe I tell you, we do) make no choice; And we do relie upon the Infallible Authority of the Word of God, and the whole Catholike Church; And therefore we both can have, and have that one saving Faith which believes all the Articles entirely, though we cannot believe that any particular Church is infallible.

And yet againe A. C. will not thus be satisfied, but on he goes, and adds, *That although we believe the same truth which other good Catholikes doe in some Articles, yet not believing them for the same formall reason of Divine Revelation sufficiently applied by Infallible Church Authority, &c. we cannot be said to have one and the same Infallible*

*Infallible and Divine Faith which other good Catholike Christians have, who believe the Articles for this formall Reason, sufficiently made knowne to them, not by their owne fancy, nor the fallible Authority of humane deductions; but by the Infallible Authority of the Church of God. If A. C. will still say the same thing, I must still give the same answer. First, he confesses we believe the same Truth in some Articles (I pray marke his phrase) the same Truth in some Articles with other good Catholike Christians: so farre his pen hath told Truth against his will: for he doth not (I wot well) intend to call us Catholikes, and yet his pen being truer then himselfe, hath let it fall. For the word (other) cannot be so used as here it is, but that we, as well as they, must be good Catholikes: For he that shall say, the old Romans were valiant, as well as other men, supposes the Romans to be valiant men; And he that shall say, The Protestants believe some Articles, as well as other good Catholikes, must in propriety of speech suppose them to be good Catholikes. Secondly, as we do believe those some Articles, so do we believe them, and all other Articles of Faith, for the same formall reason, and so applied, as but just *before I have expressed. Nor do we believe any one Article of Faith by our own fancy, or by fallible Authority of humane deductions; but next to the Infallible Authority of Gods Word, we are guided by his Church. But then A. C. steps into a Conclusion, whither we cannot follow him: For he sayes, that the Articles to be believed must be sufficiently made known unto us by the Infallible Authority of the Church of God, that is, of men Infallibly assisted by the Spirit of God, as all lawfully called, continued, and confirmed Generall Councils are assisted. That the whole Church of God is infallibly assisted by the Spirit of God, so that it cannot by any error fall away totally from Christ the Foundation, I make no doubt. For if it could, the gates*

* §. 38. Nu. 13.

A. C. p. 71.

† S. 21. Nu. 5.

Matth. 16. 18.

of hell had prevailed against it, which, our Saviour assures me, S. *Matth.* 16. they shall never be able to doe. But that all *Generall Councils*, be they never so lawfully called, continued, and confirmed, have *Infallible Assistance*, I utterly deny. 'Tis true, that a *Generall Council* *de post facto*, after 'tis ended, and admitted by the whole Church, is then *Infallible*, for it cannot erre in that which it hath already clearely and truly determined without Error. But that a *Generall Council* *a parte ante*, when it first sits down and continues to deliberate, may truly be said to be *Infallible* in all its *after-determinations*, whatsoever they shall be, I utterly deny. And it may be it was not without cunning that *A.C.* shuffled these words together, *Called, Continued, and Confirmed*; for be it never so lawfully called, and continued, it may erre. But after 'tis confirmed, that is, admitted by the whole Church, then being found true, it is also *Infallible*, that is, it deceives no man. For so all *Truth* is, and is to us, when 'tis once knowne to be *Truth*. But then many times that *Truth*, which being known is necessary and *Infallible*, was before both contingent and fallible in the way of proving it, and to us. And so here, a *Generall Council* is a most probable, but yet a fallible way of inducing *Truth*, though the *Truth* once induced may be (after 'tis found) necessary and *Infallible*. And so likewise the very Council it selfe for that particular in which it hath concluded *Truth*. But *A.C.* must both speake and meane of a Council set downe to deliberate, or els he sayes nothing.

NUM. 15.
A.C. p. 71.

Now hence *A.C.* gathers, That though every thing defined to be a *Divine Truth* in *Generall Councils* is not absolutely necessary to be expressly knowne and actually believed (as some other *Truths* are) by all sorts: yet no man may (after knowledge that they are thus defined) doubt deliberately, much lesse obstinately deny the *Truth* of any

any thing so defined. Well, in this Collection of A. C. First we have this granted, That every thing defined in *Generall Councils* is not absolutely necessary to be expressly knowne, and actually believed by all sorts of men. And this no *Protestant*, that I know, denies. Secondly, it is affirmed, that after knowledge, that these *Truths* are thus defined, no man may doubt deliberately, much lesse obstinately deny any of them. Truly, *Obstinately* (as the word is now in common use) carries a fault along with it: And it ought to be farre from the temper of a Christian, to be obstinate against the Definitions of a *Generall Councell*. But that he may not upon very probable grounds, in an humble and peaceable manner deliberately doubt, yea and upon Demonstrative grounds constantly deny even such Definitions, yet submitting himselfe and his grounds to the Church in that or another Councell, is that which was never till now imposed upon Believers. For 'tis one thing for a man deliberately to doubt, and modestly to propose his Doubt for satisfaction, which was ever lawfull; and is many times necessary. And quite another thing for a man upon the pride of his owne Iudgement, * to refuse externall Obedience to the Councell, * S. 32. N. 5. which to doe, was never Lawfull, nor can ever stand with any Government. For there is all the reason in the world, the Councell should be heard for it selfe, as well as any such *Recusant* whatsoever, and that before a Iudge as good as it selfe at least. And to what end did † S. Augustine say, That one *Generall Councell* might be amended by another, the former by the Later, if men might neither denie, nor so much as deliberately doubt of any of these *Truths* defined in a *Generall Councell*? And A. C. should have done well to have named but one ancient Father of the *Primitive Church*, that ever affirmed this. * For the Assistance which God gives

† S. Aug. L. 2. de Bapt. cont. Donat. c. 3. Ipsaque plenaria, saepe priora à posterioribus emendari.

* S. 21. N. 5.

to the whole Church in generall, is but in things simply necessary to eternall Salvation; therefore more then this cannot be given to a Generall Council, no nor so much. But then if a Generall Council shall forget it selfe, and take upon it to define things not absolutely necessary to bee expressly knowne, or actually believed (which are the things which A. C. here speaks of) In these as neither Generall Council, nor the whole Church have infallible Assistance: so have Christians liberty modestly and peaceably, and upon just grounds, both

^a I know the Greekes subscribed that Council. *Sed in illo Concilio Græca Ecclesia diu resistit.* Pet. Mart. *Loc. com. classe tertiâ. c. 9. nu. 13. Et in ultimâ Sessione istius Concilii Græci dixerunt se sine Auctoritate totius Ecclesiæ Orientalis Questionem aliam tractare non posse præter illam de processione Sp. Sancti. Postea verò consentiente Imperatore, tractarunt de aliis, &c.* Florent. Concil. *Sess. ult. apud Nicolinum. To. 4. p. 894. &c.* This favours of some art to bring in the Greeks. Howsoever this shewes enough against Bellarmine, That all the Greekes did not constantly teach Purgatory, as he affirms. *L. 1. de Purgat. c. 11. §. De tertio modo.*
^b *Con. Trid. Sess. 25. & in Bullâ Pii 4. super formâ Juramenti professionis Fidei.*

deliberately to doubt, and constantly to deny such the Councils Definitions. For instance, the Council of Florence first defined Purgatory to be believed as a Divine Truth, and matter of Faith (^a if that Council had Consent enough so to define it.) This was afterwards deliberately doubted of by the Protestants; after this as constantly denied, then confirmed by the ^b Council of Trent, and an Anathema set upon the head of every man that denies it. And

yet scarce any Father within the first three hundred yeares ever thought of it.

NUM. 16.

^a *Omnes veteres Græci & Latini ab ipso tempore Apostolorum constantiter docuerunt Purgatorium esse.* Bel. *L. 1. de Purg. c. 11. §. De tertio modo.*

^b *Bel. Lib. 1. de Purg. c. 6. §. 1.*

I know ^a Bellarmine affirms it boldly, That all the Fathers, both Greeke and Latine, did constantly teach Purgatory from the very Apostles times. And where he brings his Proofs out of the Fathers for this Point, he divides them into two Rancks. ^b In the first, he reckons them which affirme Prayer for the dead, as if that must necessarily inferre Purgatory. Whereas most certaine it is, that the Ancients had, and gave other Reasons of Prayer for the dead, then freeing them out of any Purgatory. And this is very Learnedly, and at large set downe,

downe, by the now Learned^a Primate of Armagh. But then in the second, he sayes, there are^b most manifest places in the Fathers, in which they affirme Purgatory. And hee names there no fewer then two and twenty of the Fathers. A great lury certainly, did they give their Verdict with him. But first, within the three hundred yeares after Christ, he names none but Tertullian, Cyprian, and Origen. And^c Tertullian speakes expressly of Hell, not of Purgatory. S.^d Cyprian of a Purging to Amendment, which cannot be after this Life. As for^e Origen, he, I think indeed was the first Fownder of Purgatory; But of such an One, as I believe Bellarmine dares not affirme. For hee thought there was no Punishment after this life, but Purgatory; and that not only the most impious men, but even the Devils themselves should be saved, after they had suffered and beene Purged enough. Which is directly contrary to the Word of God expounded by his^f Church. In the fourth and fifth (the great and Learned Ages of the Church) he names more, as^g S. Ambrose. But S. Ambrose sayes. That some shall be saved, *quasi per ignem*, as it were by fire, leaving it as doubtfull, what was meant by that Fire, as the Place it selfe doth, whence it is taken.^h 1 Cor. 3. S.ⁱ Hierome indeed names a Purging by Fire; But 'tis not very plaine, that he meanes it after this life. And howsoever, this is most plaine, That S. Hierome is at *Credimus*, we believe eternall Punishment; but hee goes no farther then *Arbitramur*, we thinke there is a Purging. So with him it was Arbitrary; And therefore sure no Matter of Faith then. And againe^k he saith, That some Christians may be saved, *post poenas*, after some punishments indured, but he neither tells us Where, nor When. S.^l Basil names indeed Purgatory fire; but he relates as uncertainly, to that in 1 Cor. 3. as S. Ambrose doth. As for^m Paulinus, he speakes for Prayer for the dead, but not a word of

^a Iacob Viller, Armachan. In his answer to the Jesuites Challenge

c. 7 p. 194.

^b *Sunt apertissima Loca in Patribus, ubi asserunt Purgatorium.* Bel. L. 1 de Purg. c. 6. S. Deinde sunt.

^c Tert. L. de Ani. c. 17. Infernum.

^d Cyp. L. 4. Ep. 2. Emendari igne.

^e Orig. Lib. 1. περὶ ἀρχαῶν cap. 6

S. Hieron. in loc. ne. 3. Bellar. L. 1.

de Purg. c. 2. S. Porro non.

S. Aug. L. 21. civ. Dei. c. 17.

^f S. Aug. L. 21. civ. Dei. c. 17.

^g S. Amb. in Psal. 36. 14.

^h 1 Cor. 3. 15.

ⁱ S. Hieron in 66. Isai. sine.

^k S. Hieron. L. 4. cont. Pelag. ultra medium.

^l S. Basil. in Isai. 9.

^m Paulin. Ep. 11.

^a Greg. Naz. O-
rat. 39. fine.

^b Lact. L. 7. c. 21

^c S. Hilar. in Ps.
118. v. 20.

^d Boetius L. 4.
Prof. 4.

^e Theo. in 1 Cor.
3.

Purgatory. And the Place in S. Gregory Nazianzen is farre from a manifest Place For hee speakes there of *Baptisme by fire*; which is no usuall phrase to signifie *Purgatory*. But yet say that here he doth, ther's a *τοπος* a fortassis, a peradventure in the words, which Bellarmine cunningly leaves out. And if it be a *Peradventure* yee shall then be Baptised with fire. why then 'tis at a *Peradventure* too, that yee shall not. Now such Casuall stufte as this; *peradventure* you shall, and *peradventure* you shall not, is no Expression for things, which are valued to be *de fide*; and to be believed as *Matters of Faith*. Bellarmine goes on with ^b *Lactantius*, but with no better successe. For he sayes indeed, That some men *perstringentur igne*, shall be sharply touched by fire. But he speakes of such, *quorum peccata prævaluerunt*, whose sinnes have prevailed. And they in Bellarmine's Doctrine are for *Hell*, not *Purgatory*. As for S. Hilary, he will not come home neither. 'Tis true, he speakes of a *Fire* too, and one that must be indured, but he tells us, 'tis a Punishment *expianda a peccatis animæ*, to purge the soule from sinnes. Now this will not serve Bellarmine's turne. For they of Rome teach, That the sinnes are forgiven here, and that the Temporall Punishment only remaines to be satisfied in *Purgatory*. And what need is there then of purging of sinnes? Lest there should not be Fathers enough, hee reckons in ^d *Boetius* too. But he, though not long before a *Convert*, yet was so well seene in this Point, that he goes no farther then *Puto*, I thinke that after death some soules are exercised *purgatoriâ clementiâ*, with a Purgative Clemency. But *Puto*, I think 'tis so, is no expression for *Matter of Faith*. The two Pregnant Authorities which seeme to come home, are those of Gregory Nyssene, and Theodoret. But for Theodoret in *Scholiis Græcis* (which is the Place Bellarmine quotes) I can finde no such thing.

Thing: And manifest it is, *Bellar- mine* ^a himselfe tooke it but upon trust. And for *S. Gregory Nyssen*, 'tis true, some places in him seeme plaine. But then they are made so doubtfull by other Places in him, that I dare not say simply and roundly, what his Iudgment was. For he sayes, Men must be purged from Perturbations, and either by Prayers, and Philosophy, or the study of Wisdome, or by the furnace of Purgatory-fire after this life. And againe, That a man cannot be partaker *ὑπόστατος* of the Divine nature, unlesse the Purging fire doth take away the staines that are in his Soule. And againe, That after this life a Purgatory fire takes away the blots and propensity to evill. And I deny not, diverse other like places are in him. But first, this is quite another thing from the *Romane* Purgatory. For *S. Gregory* tels us here, that the Purgatory he meanes, purges Perturbations, and staines, and blots, and propensity to evill. Whereas the Purgatory which Rome now teaches, purges not sinne, ^e but is only satisfactory by way of punishment for sins already forgiven, but for which satisfaction was not made before their Death. Secondly, *S. Gregory Nyssen* himself seems not obscurely to relate to some other Fire ^d. For he sayes expressly, That the soule is to be punished, till the Vitiosity of it be consumed, *Purgatorio igne*; So the Translation renders it, but in the Originall it is *τῷ ἀσπυκτῷ πυρὶ*, that is, in a fire that sleeps not, which, for ought appeares, may bee understood of a Fire that is eternall; whereas the fire assigned to Purgatory shall cease. Besides *S. Gregory* sayes plainly: The Soule cannot suffer by fire but in the Body; and the Body cannot be with it, till the Resurrection. Therefore ^e hee must needs speak of a fire after the Resurrection, which must

^a Bellarmin. L. 1. de Purgato. c. 4. Ex Græcis habemus.

^b S. Greg. Nyss. Orat. de Mortuis. p. 1066. Edit. Paris. 1615. Tom. 2. *Διὰ τὸν οὐρανὸν τε καὶ φιλοσοφίας ἐκκαθαρίδης κατὰ τὴν ἐκ τὸν οὐρανὸν θείαν τὴν ψυχὴν ἐκκαθαίρει. Orat. ibid. p. 1067. καὶ τὸ καθαρὸν πνεῦμα ἀποβαλλόντων &c. ibid. p. 1068.*

^c Item definimus, si verò poenitentes in Dei charitate decesserint, antequam dignis poenitentiae fructibus de commissis & Omissis satisfecerint, poenit. Purgatorius post mortem purgari. Concil. Floren. circa. prin. per Bin. Edit. Colon. 1618.

^d S. Greg. Nyss. de Animâ, & Resur. Tom. 2. p. 658.

^e S. Greg. Orat. 3. de Resurrect. Christi.

† Non expedit
philosophari ali-
is. & c. Orig. L.
6. cont. Celsum.

must bee either the Fire of the *Generall Conflagration*, or *Hell, Purgatory* he cannot meane. VVhere, according to the *Romish Tenet*, the *Soule* suffers without the *Body*. The truth is: Divers of the *Ancient*, especially *Greekes*, which were a little too much acquainted with *Plato's Schoole*, † philosophized, and disputed upon this, and some other Points with much *Obscurity*, and as little *Certainty*. So upon the whole matter, in the *fourth* and *fift hundred yeare*, you see here's none that constantly and perspicuously affirme it. And as

^a Constat Animas purgari post banc vitam. S. Augustin. Lib. 21. Civ. Dei. c. 24. vide.

^b Justorum flagella non incipiunt post mortem, sed desinunt. Et Anima mox in Paradisum & c. S. Aug. Contr. Felicianum. c. 15. Et duo tantum loca esse. & c. S. Aug. Ser. 19. de verb. Apost. c. 19. Et L. 21. de Civ. Dei. c. 16. sine, Negat, nisi sit Ignis ille in Consummatione seculi.

^c Quare potest & c. S. Aug. in Enchirid. c. 69. Forfitan verum est & c. S. Aug. L. 21. de Civ. Dei. c. 26. Quid S. Paulus (enferis 1 Cor. 3. de Igne illo, malo intelligentiores, & doctiores audire. S. Aug. L. de Fide & Oper. c. 16.

^d S. Greg. in Psal. 3. Penitentialem princ.

for S. *Augustine* he ^a said, and ^b unsaid it, and ^c at the last left it doubtful, which had it then been received as a Point of *Faith*, he durst not have done. Indeed then in S. *Gregory the Great's* time, in the beginning of the *sixt Age*, *Purgatory* was grown to some perfection. For S. ^d *Gregory* himself is at *Scio* (twas but at *Puto* a little before) I know that some shall bee *Expiated* in *Purgatory flames*. And therefore I will easily give *Bellarmino* all that

follow. For after this time *Purgatory* was found too warme a businesse to be suffered to *Coole* again. And in the after *Ages*, more were frightened, then led by *proof* into the *Beliefe* of it.

NUM. 17.

Quod Univerſa tenet Eccleſia, nec Conciliis inſtitutum, ſed ſemper retentum eſt, non niſi Authoritate Apoſtolica traditum reſtiſſimè creditur S. Aug. L. 4. de Bapt. cont. Donatiſt. c. 24. Nec ad Summos Pontifices referri poteſt. Addit Melch. Canus L. 3. de Locis c. 4. prin.

Now by this we ſee alſo, That it could not be a *Tradition*; For then we might have traced it by the ſmoke to the *Apoſtles* times. Indeed *Bellarmino* would have it ſuch a *Tradition*. For hee tels us out of S. ^e *Augustine*, That that is rightly believed to be delivered by *Apoſtolicall Authority*, which the whole Church holds, and bath

hath ever held, and yet is not Instituted by any Councell. And hee addes, That *Purgatory* is such a Tradition, so Constantly held in the whole Church, Greeke, and Latine. And † that wee doe not finde any beginning of this Beliefe. Where I shall take the boldnesse to Observe these three things. First, that the Doctrine of *Purgatory* was not held ever in the whole Catholike Church of Christ. And this appeares by the proofes of * *Bellarmino* himselfe produced, and I have † before examined. For there 'tis manifest, that scarce two Fathers directly affirme the beliefe of *Purgatory* for full six hundred yeares after Christ. Therefore *Purgatory* is no Matter of Faith, nor to be believed as descending from Apostolicall Authority by *S. Augustine's* Rule. Secondly, that we can finde a beginning of this Doctrine, and a Beginner too, namely *Origen*. And neither *Bellarmino*, nor any other is able to shew any one Father of the Church that said it before him. Therefore *Purgatory* is not to bee believed as a Doctrine delivered by Apostolicall Authority by *Bellarmino's* owne rule; For it hath a Beginning. Thirdly, I observe too, that *Bellarmino* cannot well tell where to lay the foundation of *Purgatory*, that it may be safe. For first, hee labours to found it upon Scripture. To that end hee brings no fewer then ten places out of the Old Testament, and nine out of the New, to proove it. And yet fearing lest these places bee strained (as indeed they are) and so too weake to bee laid under such a vast pile of Building, as *Purgatory* is, he flies to unwritten Tradition. And by this Word of God unwritten, he sayes 'tis manifest, that the Doctrine of *Purgatory* was delivered by the Apostles. Sure if Nineteene places of Scripture cannot proove it, I would be loth to fly to Tradition. And if Recourse to Tradition bee necessary, then certainly those places of Scripture made not the prooffe they were brought for. And once

† Non inveni-
mus initium hu-
jus dogmatis, sed
omnes veteres
Graeci & Latini.
c. c. Bellar. L. 1.
de Purg. c. 11. S.
De tertio modo.
* L. 1. de Purg.
c. 6.
† §. 38. N. 16.

* Bellar. L. 1. de
Purgat. c. 3 & 4

De tertio modo
perspicuum est.
c. c. Bel. L. 1 de
Purgat. c. 11. S.
Tertio ex Verbo
c. c. & S. De
tertio modo, & c.

more how can *Bellarmino* say here, That wee finde not the *Beginning*, *hucus dogmatis*, of this Article; when hee had said before, that hee had found it in *Nineteene* places of *Scripture*. For if in these places hee could not finde the beginning of the Doctrine of *Purgatory*, hee is false while he sayes he did: And if hee did finde it there, then hee is false here in saying, we finde no beginning of it, And for all his Brags

^a Omnes veteres Graeci & Latini &c. *Bellarmin.* L. 1. de *Purgat.* 11. S. De tertio modo.

^b De *Purgatorio* in *Antiquis* *Scripturis* potissimum Graecis ferè nulla mentio est. Quia de causa usque in hodiernum diem *Purgatorium* non est à Graecis creditum *Alphon. a Castro.* L. 3. *advers. Haeres. Verbo Indulgentia.*

of ^a *Omnes Veteres*, all the *Ancient*, *Greeke* and *Latine* doe constantly teach *Purgatory*. Yet ^b *Alphon. a Castro* deales honestly and plainly, and tels us, That the mention of *Purgatory* in *Ancient Writers* is ferè nulla, almost none at all, especially in the *Greeks*. And

he addes, That hereupon *Purgatory* is not believed by the *Graecians* to this very day. And what now, I pray, after all this, may I not so much as deliberately doubt of this, becaule 'tis now *Defined*? and but now in a

^c *Purgatorium nullum esse, est manifeste Haeresis* &c. *M. Anton. de Dominis* *sub Religione ex Angliâ consiliis expone.* Paris. 1623. p. 27. *Merita, Indulgentiae, & reliqua, quae superius ac in Ecclesiâ descripta, commemorantur, sunt omnes Articuli Fundamentales, qui a non minus nuntiatur Revelationis, quam prima de Trinitate, ibid. p. 32.* And to much *A. C.* humbly sayes of all points in which in the Doctrine of the Faith Protestants differ from them. In his *Relation of the first Conference* 1. p. 28.

manner? and thus? No sure. So *A. C.* tels you, Doubt? No. For when you had fooled the *Arch-Bishop* of *Spalato* back to *Rome*, there you either made him say, or said it for him ^c (for in Print it is, and under his Name.) That since 'tis now defined by the *Church*, a man is as much bound to believe there is a *Purgatory*, as that there is a *Trinity*

of *Persons* in the *Godhead*. How farre comes this short of *Blasphemy*, to make the *Trinity*, and *Purgatory* things alike, and equally *Credible*?

NUM 18.

A. C. p. 71.

Yea, but *A. C.* will give you a *Reason*, why no man may deliberately doubt, much lesse deny any thing that is defined by a *Generall Councell*. And his Reason is,

Because

Because every such doubt and denyall is a breach from the one saving faith. This is a very good reason, if it bee true. But how appears it to be true? How? why it takes away (saith A.C.) Infallible credit from the Church, and so the Divine Revelation being not sufficiently applyed, it cannot according to the ordinary course of Gods providence breed Infallible Beliefe in us. VVhy but deliberately to doubt and constantly to deny upon the grounds and in the manner *afore said, doth not take away Infallible credit from the whole Church, but onely from the Definition of a Generall Councell some way or other misled, And that in things not absolutely Necessary to all mens salvation, For of such things † A. C. here speakes expresly. Now to take away Infallible credit from some Definitions of Generall Councils, in things not absolutely necessary to salvation, is no breach upon the one saving faith which is necessary, nor upon the Credit of the Catholike Church of Christ in things absolutely necessary, for which onely it had Infallible Assistance promised. So that no breach being made upon the faith, nor no credit which ever it had being taken from the Church, the Divine Revelation may bee, and is as sufficiently applyed as ever it was; and in the ordinary course of Gods providence may breed as Infallible beliefe in things necessary to salvation, as ever it did.

But A. C. will proove his Reason before given, and therefore hee askes us out of Saint Paul Rom. 10. How shall men believe unlesse they heare? How shall they heare without a Preacher? And how shall they preach (to wit Infallibly) unlesse they bee sent, that is, from God, and infallibly assisted by his Spirit? Here's that which I have twice at least spoken to already, namely, That A. C. by this will make every Priest in the Church of Rome that hath Learning enough to preach, and

A.C.p.71.

* S. 38. N. 15.

† Though every Thing Defined to bee a Divine Truth in Generall Councils is not absolutely necessary to bee expresly known, and actually believed by all sorts, &c. A. C. p. 71.

NUM. 19.

A.C.p.71.

Rom. 10. 14. 15.

* *Alias (ab Antioribus Canonica Scri-
ptura) ita lego, ut quantalibet sanctitate
doctrinaq; propollemus non ideo verū putē,
quod ipsi ita senserunt, vel scripserūt. Tho.
p. 1 q. 1. A. 8. ad 2. Ex S. Aug. Ep. 19. Mihi
non credas, nisi Demonstrationem accipias
ex sacris Literis. S. Cyril. Hierolol. Cat. 4.
A. C. p. 70.*

† *Verba hæc Apostoli non possunt intel-
ligi de Fide infusa, illa enim immediate a
Deo creata est, & non est ex auditu ut
hæc. Apertissime colligitur ex Biel in 3.
sent. D. 23. q. 2. A. 2. Conclus. 1. Ergo
Fides acquisita necessaria est. Ibid. sed præ-
ter Acquisitam, Infusa etiam requiritur,
& non solum propter Intentionem Actus,
sed etiam propter Assensum & Certitudi-
nem. Quia non potest esse firmus Assen-
sus à Fide acquisita. Quia per eam nul-
lus credit alicui, nisi quem scit posse falli
& fallere, licet credat eum non Velle fal-
lere. Scotus in 3. sent. D. 23. q. unica.
Therefore in the judgement of your owne
Schoole, your Preachers can both deceive
and be deceived. And therefore certainly
are not Infallible. And M. Canis very
expresly makes this but an Introduction
to Infallible faith. Primum ergo id statuo
juxta Communem Legem aliquā exteri-
ora & humana incūmentia necessaria es-
se, quibus ad Evangelii fidem inducamur.
Quomodo enim credent ei, quem non au-
diunt. &c. Canis L. 2. de Loci. c. 8. §.
Primum ergo. Et iterum. Si Fides infu-
sa ita Fidei acquisitæ nitetur, tan-
quam suo Fundamento; ipsam Funda-
mentum Fidei nostra non esset Divina sed
Humana Veritas. Ibid. §. Cui & tertium.
Therefore surely A. C. abuses this place
of the Apostle very boldly.*

NUM. 20.

A. C. p. 71.

After this (for I see the good man is troubled, and
forward and backward he goes) he falls immediately
upon this Question; If a whole generall Councell defining
what is Divine Truth, be not believed to be sent and assisted
by Gods Spirit, and consequently of Infallible Credit, what
man in the World can be said to be of Infallible Credit?
Well, first A. C. hath very ill lucke in fitting his
Conclusion

dissents not from that Church, an
Infallible Preacher, which no Father of
the Primitive Church did ever as-
sume to himselfe, nor the Church
give him. And yet the Fathers
of the Primitive Church were sent,
and from God, were assisted, and
by God, and did sufficiently pro-
pose to men the Divine Revelati-
on, and did by it beget and breed
up Faith, saving Faith in the
Soules of men: Though, * no
one among them since the Apo-
stles, was an Infallible Preacher.
And A. C. should have done very
well here to have made it mani-
fest, That this Scripture, *How
shall they preach (to wit Infallibly)*
is so interpreted by Union, Con-
sent of Fathers, and Definitions of
Councils, as hee* bragged before,
that they use to interpret Scri-
pture, For I doe not finde *How
shall they Preach (to wit † Infalli-
bly)* to bee the Comment of any
one of the Fathers; or any other
approved Author; And let him
shew it, if he can.

Conclusion to his Premises, and his Consequent to his Antecedent; And so 'tis here with him. For a Generall Councell may be assisted by God's Spirit, and in a great measure too, and in a greater then any private man not inspired, and yet not consequently be of Infallible Credit; for all assistance of God's Spirit reaches not up to Infallibility. I hope the Ancient Bishops and Fathers of the Primitive Church were assisted by God's Spirit, and in a plentiful measure too, and yet A. C. himselfe will not say they were Infallible. And secondly, for the Question it selfe, If a Generall Councell be not, what man in the world can be said to be of Infallible Credit? Truly I'll make you a ready Answer, No man; Not the Pope himselfe? No: Let God and his word be true, and every man a lyer, Rom. 3. for so, more or lesse, every man will be found to be. And this is neither damage to the Church, nor wrong to the person of any. Rom. 3.4.

But then A. C. asks a shrewder Question then this. NUM. 21. If such a Councell lawfully called, continued and confirmed, A. C. p. 71. may erre in defining any one Divine Truth, how can we be Infallibly certaine of any other Truth defined by it? For if S. 10. N. 15. it may erre in one, why not in another, and another, and so in all? 'Tis most true, if such a Councell may erre in one, it may in another, and another, and so in all of like nature: I say in all of like nature. And A. C. may remember he expressed himselfe a little before, to speake of the Defining of such Divine Truths as are not absolutely necessary to be expressly knowne and actually believed of all sorts of men. Now there is, there can be no necessity of an Infallible certainty in the whole Catholike Church, and much lesse in a Generall Councell, of things not * absolutely necessary in themselves. For Christ did * S. 21. N. 5. not intend to leave an Infallible certainty in his Church to satisfie either Contentious, or Curious, or Presumptuous Spirits. And therefore in things not Fundamental,

not *Necessary*, 'tis no matter if *Councils* erre in one, and another, and a third, the *whole Church* having power and meanes enough to see that no *Councell* erre in *Necessary* things, and this is certainty enough for the Church to have, or for *Christians* to expect; especially since the *Foundation* is so *strongly* and so *plainly* laid downe in *Scripture* and the *Creed*, that a modest man might justly wonder why any man should run to any *later Councell*, at least for any *Infallible* certainty.

NUM. 22.
A. C. p. 72.

Yet A. C. hath more Questions to aske; and his next is, *How we can (according to the ordinary Course) be Infallibly assured that it erres in one, and not in another, when it equally by one and the same Authority defines both to be Divine Truth?* A. C. taking here upon him to defend M. Fisher the Jesuite could not but see what I had *formerly* written concerning this difficult Question about *Generall Councils*. And to all that (being large) he replied little or nothing. Now when he thinks that may be forgotten, or as if it did not at all lie in his way, he here turnes *Questionist*, to disturb that businesse, and indeed the Church, as much as he can. But to this Question also I answer againe, If any *Generall Councell* doe now erre, either it erres in *things absolutely necessary to Salvation*, or in things *not necessary*. If it erre in *things Necessary*, we can be infallibly assured by the *Scripture*, the *Creeds*, the *four first Councils*, and the *whole Church*, where it erres in one, and not in another. If it be *in non necessariis*, in things not necessary, 'tis not requisite that we should have for them an infallible assurance. As for that which followes, it is notoriously both *cunning*, and *false*. 'Tis *false* to suppose that a *Generall Councell* defining two things for *Divine Truths*, and erring in one, but not erring in another, doth define both equally *by one, and the same Authority*. And 'tis *cunning*, because these words

words (*by the same Authority*) are equivocal, and must be distinguished, that the Truth, which A. C. would hide, may appeare. Thus then, suppose a *Generall Council* erring in one point, and not in another, it doth define both, and *equally by the same delegated Authority which that Council hath received from the Catholike Church*. But it doth not define both, and much lesse equally, *by the same Authority of the Scripture*, (which must be the Councils Rule, as well as private mens) no nor by the same Authority of the whole Catholike Church (who did not intentionally give them equall power to define Truth, and error for Truth.) And I hope A. C. dares not say the Scripture (according to which all Councils, that will uphold Divine Truth, must Determine) doth equally give either ground or power to define Error and Truth.

To his former Questions A. C. adds, *That if we leave this to be examined by any private man, this examination not being Infallible, had need to be examined by another, and this by another without end, or ever coming to Infallible certainty necessarily required in that one faith which is necessary to salvation, and to that peace and unity which ought to be in the Church*. Will this inculcating the same thing never be left? I told the Iesuite ^a before, that I give no way to any private man to be Iudge of a *Generall Council*: And there also I shewed the way how an erring Council might be rectified, and the peace of the Church either preserved or restored, without lifting any *private spirit* above a Council, and without this processe in *Infinitum* (which A. C. so much urges, and which is so much declined in all ^b Sciences.) For as the *understanding* of a man must alwaies have somewhat to rest upon, so must his Faith. But a ^c private man, first for his owne satisfaction, and after for the Churches, if he have just cause, may consider

NUM. 23.
A.C p. 72.

^a §. 32. N. 5. §.
33. Consid. 7.
Nu. 4.

^b Arist. 1. Post.
Tex. 6 & 4.
Metaph T. 14.
^c §. 38. Nu. 15.

^a Hic non loquimur de Decisione, seu Determinatione Doctrinali, qua ad unumquemque virum peritum spectare dignoscitur; sed de Authoritativa & Iudiciali, &c. 12. Almain. L. de Author. Eccl. c. 10. princ.

^b §. 38. Num. 1. *Salvation.* And of that (as I expressed ^b before) a most infallible certainty we have already in the Scripture, the Creeds, and the foure first Generall Councils, to which for things Necessary and Fundamentall in the

^c Sunt qui nescio quâ ducti ratione sentiunt non esse opus (Generali Concilio (De Constantiensi loquitur) dicentes, omnia bene à Patribus nostris Ordinata ac Constituta, modo ab omnibus legitimè & fideliter servarentur. Fatemur equidem id ipsum esse verissimum. Tamen cum nihil ferè servetur, &c. Pet. de Aliaco. L. de reformat. Eccles. fine. So that after-Councils are rather to Decree for Observance, then to make any new Determinations of the Faith.

^d Non omnis Error in his qua fidei sunt, est aut Infidelitas, aut Hæresis. Holkot. in 1. Sent. q. 1. ad 4. K.

^e Scimus quosdam quod semel imbibierint velle deponere, nec propositum suum facile mutare, sed salvo inter Collegas pacis & concordie vinculo, quedam propria qua apud se semel sint usurpata, retinere. Quâ in re nec nos vim cuiquam facimus, aut legem damus, &c. S. Cypr. L. 2. Epist. 1. Concordia qua est Charitatis effectus, est unio Voluntatum, non Opinionum. Tho. 2. 2 q. 37. Ar. 1. c. Diffensio de Minimis, & de Opinionibus repugnat quidem paci perfectæ, in quâ plene veritas cognoscatur, & omnis appetitus complebitur. Non tamen repugnat paci imperfectæ, qualis habetur in via. Tho. 2. 2. q. 29. A. 3. ad 2. † 1 Cor. 1. 10. Phil. 2. 2.

consider of, and examine by the
^a Iudgement of discretion, though not of power, even the Definitions of a Generall Council. But A. C. concludes well, That an Infallible cer-

tainty is necessary for that one Faith which is necessary to
tainty is necessary for that one Faith which is necessary to
salvation. And of that (as I expressed ^b before) a most infallible certainty we have already in the Scripture, the Creeds, and the foure first Generall Councils, to which for things Necessary and Fundamentall in the Faith, we need no assistance from other Generall Councils. And some of your ^c owne, very honest and very Learned, were of the same Opinion with me. And for the peace and unity of the Church in things absolutely necessary, we have the same infallible direction that wee have for Faith. But in Things not necessary, (though they be Divine Truths also) if about them Christian men doe differ, 'tis no more then they have done, more or lesse in all Ages of the Church, and they may differ and yet preserve the ^d One necessary Faith, and ^e Charity too, entire, if they be so well minded. I confesse it were heartily to be wished, that in these things also men might be all of one mind, and one judgement, to which the Apostle exhorts, † 1. Cor. 1. But this cannot be hoped for till the Church be Trium-

phant over all humane frailties which here hang thick and close about her. The want both of Unity and
Peace

Peace proceeding too often, even where Religion is pretended, from Men and their *Humours*, rather then from *Things* and *Errours* to be found in them.

And so A.C. tells me, That it is not therefore (as I would perswade) the fault of Councils Definitions, but the pride of such as will preferre, and not submit their private Judgements, that lost, and continues the losse of peace and unity of the Church, and the want of certainty in that one afore-said soule-saving Faith. Once againe I am bold to tell A.C. that there is no want of certainty, most infallible certainty of That one soule-saving Faith. And if for other opinions which flutter about it, there be a difference, a dangerous difference, as at this day there is, yet necessary it is not, that therefore, or for prevention thereof, there should be such a Certainty, an Infallible Certainty in these things. For he understood himselfe well that said, *Oportet esse Hereses*, 1. Cor. 11. There must, there will be *Heresies*. And wheresoever that Necessity lies, 'tis out of doubt enough to prove, That Christ never left such an Infallible Assurance as is able to prevent them: Or such a Mastering Power in his Church, as is able to overawe them; but they come with their *Oportet* about them; and they rise and spring in all Ages very strangely. But in particular for that which first caused, and now continues the losse of Vnity in the Church of Christ, as I make no doubt but that the Pride of men is one Cause, so yet can I not think that Pride is the adequate and sole Cause thereof. But in part Pride caused it, and Pride on all sides; Pride in some that would not at first, nor will not since submit their private judgements, where, with good Conscience, they may, and ought. And Pride in others that would not first, nor will not yet mend manifest, great, and dangerous errors, which with all good Conscience they ought to do. But 'tis not Pride, not to submit to known and grosse Errours: And the

NUM 24.

A.C. p. 72.

1. Cor. 11. 19.

Definitions of some Councils (perhaps the Lateran, Constance, and Trent) have beene greater and more urgent Causes of breach of Unity, then the Pride of men hath been, which yet I shall never excuse, where- ere it is.

NUM. 25.
A. C. p. 72.

§. 38. Num. 1.

§. 38. Num. 8.

^c S. Luc. 12. 48. *Unicuique secundum proportionem suam, secundum differentiam Scientiæ vel ignorantie, &c. Et postea. Extenditur doctrina hac, non solum ad Donum Scientia, &c. Cajetan. in S. Luc. 12. Ecce quomodo Scientia aggravat Culpam. Unde Gregorius, &c. Gorran. in S. Luc. 12. Therefore many things may be necessary for a Knowing mans Salvation, which are not so for a poore Ignorant soule. Si quis de Antecessoribus nostris vel ignorantèr, vel simpliciter non hoc observavit, & tenuit, quod nos Dominus facere exemplo & magisterio suo docuit, potest simplicitati ejus de Indulgentiâ Domini Venia concedi. Nobis verò non poterit ignosci, qui nunc à Domino admoniti & instructi sumus. S. Cyprrian. L. 2. Epist. 3.*

^d §. 38. Num. 1.

How farre this one soule-saving Faith extends, A. C. tels me I have confessed it not a worke for my pen: But, he sayes, it is to be learned from that One, Holy, Catholike, Apostolike, alwayes Visible, and Infallible Roman Church, of which the Lady, once doubting, is now fully satisfied, &c. Indeed (though A. C. sets this down with some scorn, which I can easily passe over) 'tis true that thus I^a said: There is a Latitude in Faith, especially in reference to different mens salvation; But to set a Bound to this, and strictly to define it, Iust thus farre you must Believe in every particular, or incurre damnation, is no work for my pen. Thus I said, and thus I say still. For though the Foundation be one and the same in all, yet

but things necessary to many particular mens Salvation. For to whomsoever God hath given more, of him shall more be required, ^c S. Luc. 12. as well in Beliefe, as in Obedience and Performance. And the gifts of God, both ordinary and extraordinary, to particular men are so various, as that for my part I hold it impossible for the ablest pen that is to expresse it. And in this respect I^d said it with humility and Reason; That to set these bounds, was no worke for my pen. Nor will I ever take upon me to expresse that Tenet, or Opinion (the

deniall

deniall of the *Foundation* onely excepted) which may shut any *Christian*, the meanest out of *heaven*. And *A. C.* I believe you know very well, to what a narrow scantling, some ^a *Learned* of your owne side bring the very *Foundation* it selfe, rather then they will loose any that lay hold on *Christ*, the Sonne of God, and Redeemer of the world. And as *Christ* epitomizes the whole *Law* of *Obedience* into these two great Commandements: *The Love of God*, and our Neighbour, *S. Mat. 22.* So the Apostle epitomizes the whole *Law of Beliefe* into these two great Assents: *That God is: And that He is a Rewarder of them that seeke him: Heb. 11.* That seeke him in *Christ*. And *S. Peter* was full of the Holy Ghost, when he exprest it, That there is no salvation to them that seeke it in, or by another Name, *Act. 4.*

But since this is no worke for my pen, it seemes *A. C.* will not say 'tis a worke^b for his. But he tels us, **'Tis to be learned of the One, Holy, Catholike, Apostolike, alwaies Visible, and Infallible Romane Church.* Titles enough given to the *Romane Church*, and I wish she deserved them all, for then we should have peace. But 'tis farre otherwise. One she is, as a particular Church, but not *The One.* *Holy* she would be counted, but the world may see, if it will not blinde it self, of what value *Holinesse* is in that *Court and Countrey.* *Catholike* she is not, in any sense of the word, for she is not the ^c *Universall*, and so not *Catholike* in extent. Nor is shee found in *Doctrine*, and in things which

^a *Articuli Fidei sunt sicut Principia per se nota. Et sicut quaedam eorum in aliis implicite continentur, ita omnes Articuli implicite continentur in aliquibus primis Credibilibus, &c. secundum illud ad Heb. 11. Tho. 2 2a. q. 1. A. 10. c. in absoluto nobis & facili est asseruias: Iesum suscitatum à mortuis per Deum credere, & ipsum esse Dominum confiteri, &c. S. Hilar. L. 10. de Trin. ad finem.*

S. Matth. 22. 37.

Heb. 11. 6.

Act. 4. 12.

Num. 26.

^b And yet before in this Conference, & apud *A. C.* pag. 42. the Jesuite whom he defends hath said it expressely, That all those points are *Fundamentall* which are necessary to salvation.

^c *A. C. p. 72.*

^c *Romana Ecclesia particularis. Bellar. L. 4. de Ro. Pont. c. 4. S. 1. Catholica autem est illa quia diffusa est per universum Orbem. S. Cyril. Hierosol. Catech. 18.*

A a a z

come

^a *Catholica enim dicitur Ecclesia illa quae universaliter docet sine ullo defectu, vel differentiâ dogmatum.* S. Cyril. Hierosol. *Catech.* 18. Unde *Augustinus* subscripsit se *Episcopum Catholicæ Ecclesiæ Hipponiregensis.* L. 1. de *Actis cum Felice Manichæo.* c. 20. Et l. 2. c. 1. Et *Catholica Alexandrinorum.* Soz. l. 1. *Hist. eccl.* 9. Et l. 2. c. 3. And so every particular Church is or may be called Catholike, and that truly, so long as it teaches Catholike Doctrine. In which sense the Particular Romane Church was called Catholike, so long as it taught all and onely those things to be *De Fide*, which the Catholike Church it selfe maintain'd. But now Rome doth not so.

^b *Suprà.* §. 35. Nu 9. Other Churches beside the Romane are called *Mattrer*, and *Originales Ecclesiæ*, as in *Tertul. de præscrip. advers. hæres.* c. 21. Et *Ecclesiæ Hierosolymitana quæ aliarum omnium Mater.* *m. d. xi. un. d. c.* Theodoret. L. 5. *Hist. Eccl.* c. 9. ex *Libello Synodico à Concil. Constantinop. 2. transmissa ad Concilium sub Damaso tum Romæ coactum.* Et *Constantinopolitana Ecclesiæ dicitur omnium aliarum Caput.* *Cod. L. 1. Tit. 2. Leg.* 24. That is, not simply of all Churches, but of all in that Patriarchate. And so Rome is the Head of all in the Romane Patriarchate.

NUM. 27.

^c *Et Ecclesiæ Catholica radicem & Matricem agnoscerent & tenerent.* S. Cyp. L. 4. *Epist.* 8.

^d *Edis. Basiliens.* 1530. And *Simanca* also applies this speech of S. Cyprian to Rome, *Tit. 24. S.* 17. And so also *Pamelius* upon this place of S. Cyprian. But they wrong him.

And because many Romanists Object here (though A. C. doth it not) that S. Cyprian called the 'Romane Church, the Root and Matrix of the Catholike Church of Christ, I hope I shall have leave to explaine that difficult place also First then S. Cyprian names not Rome. That stands onely in the Margin, and was placed there as his particular judgement led^d him that set out S. Cyprian. Secondly, the true story of that *Epistle*, and that which led S. Cyprian into this Expression, was this. *Cornelius* then chosen Pope, expostulates with S. Cyprian, That his Letters to Rome were directed onely to the Clergy there, and not to Him, and takes it ill, as if S. Cyprian had thereby seemed to disapprove his Election. S. Cyprian replies, That by reason of the Schisme moov'd then by *Novatian*, it was uncertaine in *Africk* which of the Two had the more *Canonicall* right to the Sea of Rome, and that therefore he nam'd him not. But yet that during this uncertainty, he exhorted all that sailed thither, *ut Ecclesiæ Catholica Radicem & Matricem agnoscerent & tenerent*: That in all their carriage they should acknowledge

come neare upon the Foundation too; so not Catholike in Beliefe. Nor is she the Prime Mother Church of Christianity; ^b *Ierusalem* was that, and so not Catholike as a Fountaine, or Originall, or as the Head, or Root of the Catholike.

acknowledge, and so hold themselves unto the *Vnity* of the *Catholike Church*, which is the *Root and Matrix* of it, and the only way to avoid participation in the *Schisme*. And that this must be *S. Cyprian's* meaning I shall thus proove. First, because, This could not be his meaning or Intention, That the *Sea of Rome* was the *Root or Matrix* of the *Catholike Church*. For if hee had told them so, hee had left them in as great, or greater difficulty, then hee found them. For there was then an *Open* and an *Apparent Schisme* in the *Church of Rome*. Two *Bishops*, *Cornelius* and *Novatian*; Two *Congregations*, which respectively attended and observed them. So that a perplexed Question must needs have divided their thoughts, which of these Two had beene that *Root and Matrix* of the *Catholike Church*. Therefore had *S. Cyprian* meant to pronounce *Rome* the *Root and Matrix* of the *Catholike Church*, hee would never have done it at such a time, when *Rome* it selfe was in *Schisme*. Whereas in the other sense, the Counsell is good and plaine, Namely, That they should hold themselves to the *Vnity and Communion* of the *Catholike Church*, which is the *Roote* of it. And then necessarily they were to suspend their *Communion* there, till they saw how the *Catholike Church* did incline, to approve, or disapprove the Election of the One, or the Other. And thus *S. Cyprian* frees himselfe to *Cornelius* from the very least Touch of *Schisme*. Secondly, Because this sense comes home to **Baronius*. For hee affirms, That *S. Cyprian* and his Colleagues the *African Bishops* did *Communione suspendere*, suspend their *Communion*, untill they heard by *Caldonius* and *Fortunatus*, whose the undoubted right was. So it seems *S. Cyprian* gave that Counsell to these Travellers, which himselfe followed. For if *Rome*, during the *Schisme*, and in so

* *Baron. Annal.*
254. Numb. 64.
where hee cites
this Epistle.

† Nos autem qui
Ecclesia Unius
Caput & Radix
cem tenemus, pro
certo scimus, &
credimus, nihil
extra Ecclesiam
licere, & Baptis-
matis quod est u-
num, Caput nos
esse, ubi & ipse
Baptizatus pri-
us fuerat, quan-
do Divine Vni-
tatis, & Ratio-
nem & veritatem
tenebat. S. Cypr.
ad Iubaian. Epist.
73. Edit. Pamel.

great uncertainty had yet beene *Radix Ecclesiae Catho-
licae*, Root of the Catholike Church of Christ, I would
faine know, how S. Cyprian so great and famous an
Assertor of the Churches Unity, durst once so much as
thinke of *suspending Communion with her*. Thirdly, Be-
cause this sense will be plaine also by other Passages
out of other Epistles of S. Cyprian. For writing to
Iubaianus an *Africane Bishop* against the Novatians, who
then infested those parts, and durst Rebaptise Catho-
like Christians, he saith thus. † But we who hold the head
and Root of One Church, doe know for certaine, and believe,
that nothing of this is lawfull out of the Catholike Church;
And that of Baptisme, which is but One, we are the Head,
where he himselfe was at first Baptized, when hee held the
Ground and Verity of Divine Vnity. Now I conceive
'tis all one, or at least as Argumentative to all purpo-
ses to be *Caput* or *Radix Baptismatis*, Head or Root of
Baptisme, as Head or Root of the Church. For there's
but One Baptisme, as well as but One Church, and that
is the entrance into this. And S. Cyprian affirms and
includes himselfe, *Nos esse Caput*, that we are the Head
of Baptisme. Where yet (I pray observe it) he cannot
by *Nos*, We, meane his own Person (though if he did,
he were the more Opposite to Rome) much lesse can
he meane the *Romane Church*, as it is a Particular and
stands separate from others. For then how could he
say, *Nos esse Caput*, that we are the Head? Therefore
he must needs meane the *Vnity and Society of the Church
Catholike*, which the Novatians had then left, and wher-
of he and his Church were still members. Besides most
manifest it is, that he calls that Church *Caput Baptisma-
tis* the Head of Baptisme, where Novatian was Baptiz-
ed (they are his own words) and probable it is that was
Rome, Because that Schismatick was a *Romane Priest*.
And yet for all this S. Cyprian sayes, *Nos esse Caput
Bap-*

Baptismatis, that we are the Head of Baptisme, though he were at *Carthage*. By which it is plain, That as *Caput* is paralell to *Radix*, and *Matrix*: So also that by *Caput*, the head of Baptisme, he includes together with *Rome* all the other members of the *Church Vniversall*. Again, S. *Cyprian writes to *Cornelius* and censures the schismaticall Cariage of the *Novatians* at *Rome*. And tels him farther, that he had sent *Caldonius* and *Fortunatus* to labour Peace in that Church, that so they might be reduced to, and composed in the Vnity of the *Catholike Church*. But because the *Obstinate*, and inflexible pertinacy of the other Party had not only refused *Radici*s & *Matris sinum*, the bosome of their Mother and embracings of their Root, but the Schisme increasing and growing raw to the worse, hath set up a Bishop to it selfe. &c. Where tis observable, and I think plaine, That S. Cyprian imployed his Legats not to bring the *Catholike Church* to the communion of *Rome*, but *Rome* to the *Catholike Church*. Or to bring the *Novatians* not only to Communicate with *Cornelius*, but with the *Church Vniversall*, which was therefore Head and Root in S. Cyprian's judgement, even to *Rome* it self, as well as to all other, *Great*, *Ancient*, or even *Apostolicall Churches*. And this is yet more plaine by the sequell. For when those his Legats had laboured to bring those *Schismatics* to the Vnity of the *Catholike Church*; yet he complains their Labour was lost. And why? Why, because *recusabant Radici*s & *Matris sinum*, they refused the Bosome of the Root, and the Mother. Therefore it must needs be, that in S. Cyprian's sense, these two *Vnitas Catholica Ecclesie*, the unity of the *Catholike Church*. And *Radici*s, or *Matricis Sinus*, or *Complexus*, the Bosome, or Embracing of the Root, or the Mother, are all one. And then *Radix* and *Matrix*, are not words by which he Expresses the *Romane Sea*, in particular, but he denotes by them the Vnity of
the

* Elaborarent ut ad Catholica Ecclesie unitate scissis corporis membra componerent & Christiana Charitatis vinculum copularent. Sed quoniam diverse partis obstinata & inflexibilis pertinacia non tantum radices & Matris sinum atque complexum recusavit, sed etiam gliscente & in pejus recrudescente discordia, Episcopum sibi constituit. &c. S. Cyprian. L. 2. Epist. 10.

^a Tot ac tanta Ecclesia. Vna est illa ab Apostolis prima, ex qua Omnes. Sic omnes prima, & omnes Apostolica, dum unam omnes probant Vnitatem: Tert. de pras. aduers. Har. c. 20. Porro Unam esse primam Apostolicam, ex qua reliqua. Hanc nulli loco affigit B. Rhenanus Annot. in Argumento. Tertul. de prascript. &c. Nulli loco. Therefore not at Rome. But these words [Hanc nulli loco affigit] deleantur, sayes the Spanish Inquisition upon Rhenanus, printed at Madrid An. 1584.

^a Gregory Naz. says the Church of Casaria was Mater prope omniū Ecclesiarum. Epist. 18.
^b Pamel. in Tertul. de prascript. aduers. Hares. c. 21. Nu. 129.

^c Vt quasi Radix & Fundamentū Ecclesie tolleretur, si in iis locis Idola colerentur in quibus Christus natus est. &c. S. Paulinus Epist. 11. ad Severum.

the Church Catholike. Fourthly, Because *Tertullian seemes to mee to agree in the same sense. For faith he these so many and great Churches founded by the Apostles, taken all of them together, are that One Church from the Apostles out of which are All. So all are First, and all Apostolike, while they all allow and prove Vnam Vnitatem,

One Vnity. Nor can any possibly understand this of any Particular Church, but subordinately. As S. Gregory Nazian. sayes the Church of Casarea was^a Mater, the Mother of almost all Churches: which must needs be understood of some Neighbouring Churches, not of the whole Catholike Church. And where^b Pamelius speakes of Originall and Mother Churches, he names six, and others, and Rome in the last place. Therefore certainly no Particular Church can bee the Root or Matrix of the Catholike; But she is rooted in her own Vnity, downe from the Apostles, and no where els extra Deum. And this is farther manifest by the Irreligious act of the Emperor Adrian. For he intending to root out the faith of Christ, took this course. Hee Consecrated Simulacrum Iouis, the Image of Iupiter in the very place where Christ suffer'd, and prophaned Bethlehem with the Temple of Adonis. To this end, that the Root as it were, and the foundation of the Church might be taken away, if in those places Idols might bee worshiped, in which Christ himself was born, and suffered. &c. By which it is most evident, That either Ierusalem was the Root of the Catholike Church, if any Particular Church were so. Or rather that Adrian was deceived (as being an Heathen he well might) in that he thought the Vniuersall Church had any particular or Locall Root of its Being. Or that he could destroy it all by laying it wast in any one place whatsoever. And S. Augustine I think

is

is full for this, That the *Catholike Church* must have a *Catholike Root* or *Matrix* too. For * he tels us, That all *Heresies whatsoever* went out de illâ, out of the *Catholike Church*. For de illâ there can be out of no other. For all *Heresies* did not goe out of any one *Particular Church*. Hee goes on. They were cut off de Vite, from this *Catholike Vine* still, as unprofitable *Branches*. Ipsa autem, but this *Catholike Church* remaînes in *Radice suâ*, in its owne *Roote*, in its owne *Vine*, in its owne *Charity*, which must needs bee as ample, and as *Catholike* as it selfe. Or else, were it any *Particular*, All *Hereticall Branches* could not bee cut off from one *Root*. And *Saint Augustine* sayes againe, † That the *Donatists* did not Consider that they were cut off from the *Root* of the *Easterne Churches*. Where you see againe, tis still but One *Root* of many *Churches*. And that if any man will have a *Particular Root* of the *Catholike Church*, hee must have it in the *East*, not in the *West* at *Rome*. And now lastly, besides this out of *Saint Cyprian* to proove his owne meaning (and sure hee is the best *Interpreter* of himselfe) and other assisting proofes, tis most evident, that in the prime and principall sense, the *Catholike Church*, and her *Vnity* is the *Head*, *Root*, or *Matrix* of *Rome*, and all other *Particular Churches*; and not *Rome*, or any other *Particular*, the *Head*, *Root*, or *Matrix* of it. For there is a double *Root* of the *Church*, as there is of all things else: That is, *Radix Essentiae*, the *Root*, *Head*, or *Matrix* of its *Essence*. And this is the prime sense. For *Essence* and *Being* is first in all things. And then there is *Radix Existentiae*, the *Root* of its *Existence*, and formall *Being*, which alwayes presupposes *Being*; And is therefore a sense lesse *Principall*. Now to apply this. The *Catholike* or *Vniuersall Church* is, and

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* *Hereses omnes de illâ exierunt tanquam sarmēta inuulsa de Vite praeclisa. Ipsa autem manet in Radice suâ. &c. S. Aug. de symb. ad Catechumen. L. 1. c. 6.*

† *Pars Donati non considerat se praeclisam esse à Radice Orientalium Ecclesiarum. &c. S. Aug. Ep. 170. prin.*

must needs bee the *Root of Essence and Being to Rome*, and all other Particulars. And this is the *Principall Root, Head, or Matrix* that gives *Being*. And *Rome*, but with all other Particular Churches, and no more then other *Patriarchall Churches*, was and is *Radix Existentialis*, the *Root of The Churches Existence*. And this agrees with that knowne and received *Rule in Art*: That *Vniversals give Essence to their Particulars, and Particulars supply their Vniversals with Existence*. For as *Socrates* and every Particular man borrow their Essence from the *Species and Definition* of a man, which is *Vniversall*, but this *Vniversall Nature and Being of Man* hath no *actuell Existence* but in *Socrates* and all other particular men: so, the *Church of Rome*, and every other particular Church in the world, receive their very Essence and Being of a Church from the *Definition of the Catholike Vniversall Church of Christ*; But this *Vniversall Nature and Being of the Church* hath no *actuell Existence* but in *Rome* and all other *Particular Churches*, and *equall Existence* in all her particulars. And should all the *Particular Churches* in the world fall away from *Christ*, save only *One* (which God forbid) yet the *Nature, Essence, and Being* of the *Vniversall Church* would both *Exist* and *Subsist* in that one *Particular*. Out of all which to me most cleare it is, That for the Churches *Being*, the *Catholike Church*, and that in *Vnity* (for *Ens & Vnum*, *Being*, and *Being one*, are *Convertible*) is *Radix*, the *Root, Head, Matrix, Fountaine, or Originall* (call it what you will) of *Rome*, and all other *Particular Churches*. But *Rome* no more then other Churches, the *Root, or Matrix* of the *Catholike Churches Existence* or *Place* of her *actuell Residence*. And this I say for her *Existence* only, not the *purity* or *form* of her *Existence*, which is not here considered. But if the *Catholike* she be not, nor the *root* of the *Catholike Church*, yet
Apostolike

Apostolike I hope she is. Indeed *Apostolike* She is, as being the Sea^a of *One*, and Hee a *Prime Apostle*. But then not *Apostolike*, as the Church is called in the *Creed* from all the *Apostles*, no nor the^b *Onely Apostolike*. *Visible* I may not deny God hath hitherto preserved Her, but for a better end doubtlesse then they turne it to. But *Infallible* She was never: Yet if that Lady did as the *Iesuite* in his cloe avows, or others will rest satisfied with it, who can helpe it? Sure none but God. And by *A.C.* leave this (which I said, is no worke for my pen) cannot be learned, no not of the *One, Holy, Catholike, and Apostolike Church*, much lesse of the *Roman*. For though the *Foundation* be one and the same, & sufficiently knowne by *Scripture* and the *Creeeds*; Yet for the building upon the *Foundation*, the adding to it; the *Detra-cting* from it; the *Joyning* other things with it; The *grating* upon it: And each of these may bee

damnable to some, and not to others; according to the *Knowledge, Wisdome, meanes of Information* which some have, and others want: And according to the *ignorance, simplicity, and want of Information*, which some others have, and cannot helpe: And according to the *Negligence, Contempt, Wilfulnesse, and Malice, with Obsti-nacy*, which some have against the *Knowne Truth*; and all or some of these in different degrees in every

Bbb 2

particular

^a Not as *Bellarmino* would have it, with a *Hinc dicitur Apostolica, quia in ea Successio Episcoporum ab Apostolis deducta est usque ad nos*. *Bellar. L. 4. de notis Eccl. c. 8. §. 1.* For by this Reason neither *Ierusalem*, nor *Antioch* were in their times *Apostolike Churches*; Because Succession of *Bishops* hath not succeeded in them to this day. *De Collegis agebatur qui possent &c. Iudicio Apostolicarum Ecclesiarum causam suam integram reservare. S. Aug. Epist. 162. lo: de Turrecrem: enumerat sex Verbi huius significationes. Quarum prima est. Apostolica dicitur quia in Apostolis &c. initiata est. Hos enim instituit quasi fundamentum Ecclesia, &c. lo: de Turrecr. L. 1. Summa, c. 18. Et quia Originem sumpsit ab Apostolis &c. Ibid: Vbi dicit etiam S. Patres apposuisse hanc Vocem [Apostolicam] in Symbolo suo, supra symbolum Apostolorum, ibid.*

^b *Ecclesia Apostolica, ut Smyrnaeorum, & reliqua ab Apostolis fundata. Tertul. de praescrip: advers. Hæret: c. 32. Percurre Ecclesias Apostolicas &c. Habes Corinthum, Philippos, Thessalonicenses Ephesum, Romanam. ibid. c. 32. Et Pamelius enumerat Hierosolymitanam, Antiochenam, Corinthiam, Philippensem, Ephesinam, Romanam. Pamel. ib. c. 21. Num. 129. And it may be observed, that so long agoe *Tertullian*, and so lately *Pamelius* should reckon *Rome* latt. *Quin & alia Ecclesia qua ab his Apostolica etiam deputantur, ut soboles Ecclesiarum Apostolicarum &c. Tertul. ib. c. 20.**

particular man. And that in the whole *Latitude of mankind*, from the most wise and learned in the Schoole of Christ, to the simplest Idiot that hath beene so happy as to bee initiated into the Faith by *Baptisme*. Now the Church hath not this knowledge of all particulars, *Men, and Conditions*, nor can she apply the *Conditions* to the *Men*. And therefore cannot teach just how farre every man must believe, as it relates to the *possibility, or impossibility* of his salvation in every particular. And that which the Church cannot teach, men cannot learne of her. She can teach the *Foundation*, and men were happy if they would learne it, and the Church more happy would she teach nothing but that as necessary to *Salvation*; for certainly nothing but that is Necessary. Now then whereas after all this, the *Iesuite* tels us, that

F. *Upon this and the precedent Conferences, the Lady rested in judgement fully satisfied (as she told a confident Friend) of the Truth of the Romane Churches faith. Yet upon frailty and feare to offend the King, she yeelded to goe to Church; for which she was after very sorry, as some of her friends can testifie.*

§. 39.
NUM. I.

B. This is all personall. And how that *Honourable Lady* was then settled in Conscience, how in Iudgement, I know not. This, I think, is made cleare enough, That that which you said in this and the precedent Conferences could settle neither, unlesse in some that were settled or settling before. As little do I know what she told any confident friend of her approving the *Roman cause*, No more whether it were frailty, or feare, or other Motive that made her yeeld to go to Church, nor how sorry shee was for it, nor who can testifie that

that sorrow. This I am sure of, if shee repent, and God forgive her other sinnes, she will more easily be able to Answer for her *comming to Church*, then for her *leaving of the Church of England*, and following the superstitions and errours which the *Romane Church* hath added in Point of *Faith*, and the *Worship* of God. For the *Lady* was then living, when I answered thus.

Now whereas I said, the *Lady* would farre more easily be able to answer for her comming to Church, then for her leaving the *Church of England*. To this *A.C.* excepts and sayes, *That I neither prove, nor can prove, that it is lawfull for one (perswaded especially as the Lady was) to goe to the Protestant Church.* There's a great deale of cunning, and as much malice in this passage; but I shall easily pluck the *sting* out of the *Tayle* of this *Waspe*. And first I have proved it already through this whole Discourse, and therefore can prove it, That the *Church of England* is an *Orthodoxe Church*. And therefore with the same labour it is proved, that men may lawfully goe unto it, and *communicate* with it, for so a man not onely may, but ought to doe with an *Orthodoxe Church*. And a *Romanist* may communicate with the *Church of England*, without any Offence in the *Nature of the thing* thereby incurred. But if his *Conscience*, through mis-information, checke at it, he should do well in that Case, rather to *informe his Conscience*, then *forsake any Orthodoxe Church* whatsoever. Secondly, *A.C.* tels me plainly, *That I cannot prove that a man so perswaded as the Lady was, may goe to the Protestant Church*; that is, That a *Romane Catholike* may not goe to the *Protestant Church*. Why, I never went about to proove that a *Romane Catholike* being and continuing such, might against his *Conscience*, goe to the *Protestant Church*. For these words (*A man perswaded as the Lady is*) are *A.C.*'s words,

N.H.M. 2.

A.C.p. 73.

words, they are not *mine*. Mine are not simply that the *Lady* might, or that she might not: but Comparativethey are, *That she might more easily answer to God for comming to, then for going from the Church of England.* And that is every way most true. For in this doubtfull time of hers, when, upon my Reasons given, shee went againe to Church; when yet soone after (as you say at least) shee was sorrie for it. I say, at this time she was in heart and resolution a *Romane Catholike*, or she was not: If she were not, (as it seemes by her doubting shee was not then fully resolved) then my speech is most true, that she might more easily answer God for comming to Service in the *Church of England*, then for leaving it. For a *Protestant* shee had beene, and, for ought I knew, at the end of this Conference, so she was, and then 'twas no sin in it selfe to come to an *Orthodoxe Church*; nor no sinne against her Conscience, she continuing a *Protestant*; for ought which then appeared to mee. But if she then were a *Romane Catholike* (as the *Jesuite* and *A.C.* seeme confident she was) yet my speech is true too. For then she might more easily answer God for comming to the *Church of England*, which is *Orthodoxe*, and leaving the *Church of Rome*, which is *superstitious*, then, by leaving the *Church of England*, communicate with all the *superstitions of Rome*. Now the cunning and the malignity of *A.C.* lies in this, he would faine have the world think that I am so *Indifferent in Religion*, as that I did maintaine, the *Lady*, being conscientiously perswaded of the Truth of the *Romish Doctrine*, might yet, against both her conscience, and against open and avowed profession, come to the *Protestant Church*.

NUM. 3.

Neverthelesse, in hope his cunning malice would not be discovered, against this (his owne sense, that is, and not mine) he brings diverse Reasons. As first,
tis

'tis not lawfull for one affected as that *Lady* was, that is, for one that is resolved of the Truth of the *Romane Church*, to goe to the *Church of England*, there, and in that manner to serve and worship God; Because (saith *A. C.*) that were to halt on both sides, to serve two Masters, and to dissemble with God and the world. Truly, I say the same thing with him; And that therefore neither may a *Protestant*, that is resolved in Conscience, that the profession of the true Faith is in the *Church of England*, goe to the *Romish Church*, there, and in that manner to serve and worship God. Neither need I give other Answer, because *A. C.* urges this against his owne fiction, not my assertion. Yet since he will so doe, I shall give a particular Answer to each of them. And to this first Reason of his, I say thus, That to Believe Religion after one sort, and to practise it after another, and that in the maine points of worship, the Sacrament and Invocation, is to halt on both sides, to serve two Masters, and to dissemble with God and the world. And other then this I never taught, nor ever said that which might inferre the Contrary. But *A. C.* give me leave to tell you, your fellow *Iesuite* * *Azorius* affirms this in expresse termes; And what doe you think, can he prove it? Nay, not *Azorius* onely, but other *Priests* and *Iesuites* here in *England*, either teach some of their *Profelytes*, or els some of them learn it without teaching, That though they be perswaded as this *Lady* was, that is, though they be *Romane Catholikes*, yet either to gaine honour, or save their purse,

A.C. p. 73.

* Quinto queritur, An ubi Catholici una cum Hæreticis versantur, licitum sit Catholico adire Tempia ad qua Hæretici conveniunt, eorum interesse Conventibus, &c. Respondeo: Si rei Naturam spectemus, non est per se malum, sed sua natura indifferens, &c. Et postea. Si Princeps hæresi laboret, & jubeat subditos Catholicos sub pena Mortis, vel Confiscationis bonorum frequentare templa Hæreticorum, quid tunc faciendum? Respondeo: si jubeat tantum, ut omnes Mandato suo obediant, licitum est Catholicis facere: Quia præstant solum Obedientiæ officium. Sin jubeat, ut eo Symbolo simul Religionem Hæreticam profiteantur, parere non debent. Quares iterum, An liceat Catholico obedire, modo publicè asseveret se id efficere, solum ut Principi suo obediat, non ut sectam hæreticam profiteatur? Respondeo: Quidam id licere arbitrantur, ne bona ejus publicentur, vel Vita eripiat. Quod sanè probabiliter dici videtur. *Azorius Instit. Moral. p. 1. l. 8. c. 27. p. 1299. Edit. Paris. 1616.*

they

A. C. p. 73.

Rom. 10. 10.

Hid. 584.

they may goe to the Protestant Church, just as the Iesuite here sayes, *The Lady did out of frailty and feare so offend the King.* Therefore I pray A. C. if this be grosse dissimulation both with God and the world, speake to your fellowes to leave perswading or practising of it, and leave men in the profession of Religion to bee as they seeme, or to seeme and appeare as they are; Let's have no Maske worne here. A. C. *second Reason* why one so perswaded as that Lady was, might not goe to the Protestant Church, is, *Because that were outwardly to professe a Religion in Conscience knowne to bee false.* To this I answer, first, that if this Reason be true, it concernes all men, as well as those that be perswaded as the Lady was. For no man may outwardly professe a Religion in conscience knowne to bee false; *For with the heart man believeth to righteousness, and with the mouth hee confesseth to salvation, Rom. 10.* Now to his owne salvation no man can confesse a knowne false Religion. Secondly, if the Religion of the Protestants be in conscience a knowne false Religion, then the Romanists Religion is so too; for their Religion is the same; Nor do the Church of Rome and the Protestants set up a different Religion (for the Christian Religion is the same to both) but they differ in the same Religion: And the difference is in certaine grosse corruptions, to the very endangering of salvation, which each side sayes the other is guilty of. Thirdly, the Reason given is most untrue; for it may appeare by all the former Discourse to any Indifferent Reader, that Religion, as it is professed in the Church of England, is nearest of any Church now in being to the Primitive Church: And therefore not a Religion knowne to be false. And this I both doe and can prove, were not the deafnesse of the Asse upon the eares of seduced Christians in all humane and divided parties whatsoever.

After

After these Reasons thus given by him, *A.C.* Num. 4. tells me, That I neither doe nor can prove any superstition or error to be in the *Romane* * Religion. What none at all? Now truly I would to God from my heart this were true, and that the Church of Rome were so happy, and the whole Catholike Church thereby blessed with Truth and Peace. For I am confident such Truth as that would soone either Command Peace, or † confound Peace-Breakers. But is there no Superstition in Adoration of Images? None in Invocation of Saints? None in Adoration of the Sacrament? Is there no error in breaking Christs own Institution of the Sacrament, by giving it but in one kinde? None about Purgatorie? About Common Prayer in an unknowne tongue none? These and many more are in the *Romane* Religion, (if you will needs call it so.) And 'tis no hard worke to prove every of these to be Error, or Superstition, or both. But if *A.C.* think so meanely of me, that though this be no hard worke in it selfe, yet that I (such is my weakenesse) cannot prove it, I shall leave him to enjoy that opinion of me, or what ever else he shall be pleased to entertaine, and am farre better content with this his opinion of my weaknesse, then with that which followes of my pride; for he adds, That I cannot prove any Error or Superstition to be in the *Romane* Religion, but by presuming, with intolerable pride, to make my selfe or some of my fellowes to be Iudge of Controversies, and by taking Authority to censure all to be Superstition and Error too, which sutes not with my fancy, although it be generally held, or practised by the *Universall* Church. Which (saith he) in *S. Augustine's* judgement is

A.C.p.73.

* I would *A.C.* would call it the *Romane* Perswasion, as some understanding *Romanists* do.

† For though I spare their Names, yet can I not agree in Iudgement with him that sayes in Print: God be praised for the disagreement in Religion. Nor in Devotion with him that prayed in the Pulpit: That God would teare the Rent of Religion wider. But of *S. Greg. Naz.* Opinion I am. *Οὐτὶς ἐπὶ τῷ λόγῳ, &c. Non studeamus paci in detrimentum verae Doctrinae — ut facilitatis, & Mansuetudinis famam colligamus. — Et rursus, Pacem colimus legitime pugnantes, &c. Orat. 32.*

A.C.p.73.

Ccc

most

^a S. 33.
 S. 26. Nu. 1.
 & 11.
^b *Præponitur*
Scriptura, &c.
S. Aug. L. 2. de
Bapt. cont. Do-
nat. c. 3.
^c S. 32. Nu. 5.
 A. C. p. 63.

A. C. p. 73.

^d S. Aug. Epist.
 118. c. 5.

most insolent m. dness. What not prove any Superstition, any Error at Rome, but by Pride, and that Intolerable? Truly I would to God A. C. saw my heart, and all the Pride that lodges therein. But wherein doth this Pride appeare, that he censures me so deeply? Why first in this, That I cannot prove any Error or Superstition to be in the Romane Religion, unless I make my selfe or some of my fellowes Iudge of Controversies. Indeed if I tooke this upon me, I were guilty of great Pride. But A. C. knowes well, that before in this Conference, which he undertakes to Answer, I am so farre from making my selfe or any of my fellowes Iudge of Controversies, that ^a I absolutely make a lawfull and free Generall Councell Iudge of Controversies, by, and according to the Scriptures. And this I learned from ^b S. Augustine, with this, That ever the Scripture is to have the prerogative above the Councell. Nay, A. C. should remember here, that ^c he himselfe taxes me for giving too much power to a Generall Councell, and binding men to a strict Obedience to it, even in Case of Error. And therefore sure most innocent I am of the intolerable pride, which he is pleased to charge upon me; and he, of all men, most unfit to charge it. Secondly, A. C. will have my pride appeare in this, that I take Authority to censure all for Error and Superstition, which sutes not with my own fancy. But how can this possibly be, since I submit my judgement in all humility to the Scripture interpreted by the Primitive Church, and upon new and necessary doubts, to the judgement of a lawfull and free Generall Councell? And this I do from my very heart, and do abhorre, in matters of Religion, that my own, or any private mans fancy should take any place, and least of all against things generally held or practised by the Univerfall Church, which, to oppose in such things, is certainly (as ^d S. Augustine calls it, *Insolentissima insania*, an Attempt of
 most

most insolent madnesse. But those things which the Church of England charges upon the Romane Party to be superstitious and erroneous, are not held or practised, in, or by the universall Church generally, either for time or place. And now I would have A. C. consider how justly all this may be turned upon himselfe. For he hath nothing to pretend, that there are not grosse Superstitions and Errours in the Romane Perswasion, unlesse by intolerable pride he will make himselfe and his Party Iudge of Controversies, (as in effect he doth, for he will be judged by none but the Pope, and a Councell of his ordering) or unlesse he will take Authority to free from Superstition and Errour whatsoever sutes with his fancy, though it be even Superstition it selfe, and run crosse to what hath been generally held in the Catholike Church of Christ; Yea, though to do so, be, in S. Augustine's judgement, most insolent madnesse. And A. C. spake in this most properly, when he called it taking of Authority; For the Bishop and Church of Rome have in this particular of judging Controversies, indeed taken that Authority to themselves, which neither Christ, nor his Church Catholike did ever give them. Here the Conference ended with this Conclusion.

And as I hope God hath given that Lady mercy: so Num. 5. 1
I heartily pray, that he will be pleased to give all of you a Light of his Truth, and a Love to it, that you may no longer be made Instruments of the Pope's boundlesse Ambition, and this most unchristian * braine-sick device, That in all Controversies of the Faith he is Infallible, and that by way of Inspiration and Prophecie in the Conclusion which he gives: To the due Consideration of which, and God's mercy in Christ, I leave you.

To this Conclusion of the Conference between me Num. 6.
and the Iesuite, A. C. sayes not much: But that which he doth say, is either the selfe same which he hath

A.C. p. 73.

S. 57. Nu. 3, 4.

S. 35. Nu. 5.

NUM. 7.

A.C. p. 73.

c Ephes. 4. 11.

d Pontificatus Summus *desertè positus est ab Apostolo in illis verbis Eph. 4. 11. & in illis clarioribus, 1. Cor. 12. 28. Ipse posuit in Ecclesia primum Apostolos, &c. Bellar. L. 1. de Ro. Pont. c. 1. §. Respondeo Pontificatum.* And he gives an excellent reason for it. *Siquidem summa potestas Ecclesiastica non solum data est Petro, sed etiam aliis Apostolis. Ibid.* So belike by this Reason the Apostle doth clearly expresse the Popedom, because all the rest of the Apostles had as much Ecclesiasticall Power, as S. Peter had. But then *Belarmine* would salve it up with this, That this Power is given Petro, *ut Ordinario Pastori, cui succederetur, aliis vero tanquam Delegatis, quibus non succederetur. Ibid.* but this is meere Begging of the Question, and will never be granted unto him. And in the meane time, we have his absolute Confession for the other, That the *Supreme Ecclesiasticall Power* was not in S. Peter alone, but in all the Apostles.

said already, or els is quite mistaken in the businesse That which he hath said already, is this; That in matters of Faith we are to submit our judgements to such Doctors and Pastors, as by Visible Continuall Succession, without change, brought the Faith downe from Christ and his Apostles, to these our dayes, and shall so carrie it to the end of the world. And that this Succession is not found in any other Church differing in Doctrine from the *Romane Church*. Now to this I have given a full Answer already, and therefore will not trouble the Reader with needlesse and troublesome repetition. Then he brings certaine places of Scripture to prove the *Pope's Infallibility*. But to all these places I have likewise answered before. And therefore A.C. needed not to repeat them againe, as if they had been unanswerable.

One Place of Scripture onely A.C. had not urged before, either for prooffe of this Continued Visible Succession, or for the *Pope's Infallibility*. Nor doth A.C. distinctly set down by which of the

two hee will prove it. The Place is c Ephes. 4. Christ ascending gave some to be Apostles, some Prophets, some Evangelists, some Pastors and Teachers, &c. for the edification of the Church. Now if he do mean to prove the *Pope's Infallibility* by this place, in his Pastorall Iudgement. Truly I doe not see how this can possibly be Collected thence. d Christ gave some to be Apostles for the Edification of his Church: Therefore S. Peter, and all his Successours are infallible in their Pastorall Iudgement. And if he meane to prove the Continued Visible Succession, which, he saith,

faith, is to be found in no Church but the Romane, there's a lit-
 tle more shew, but to no more purpose. A little more
 shew: Because it is added † verse 13. That the Apostles, † Eph. 4. 13.
 and Prophets &c. shall continue at their worke (and that
 must needs be by succession) till we all meet in Vnity and
 perfection of Christ. But to no more purpose. For tis not said
 that they, or their Successors should Continue at this
 their worke in a Personall, uninterrupted Succession in any
 one Particular Church, Romane or other. Nor ever
 will A. C. be able to proove that such a Succession is
 necessary in any one particular place. And if he could,
 yet his owne words tell us, the Personall Succession is
 nothing, if the Faith be not brought downe without change
 from Christ and his Apostles to this day, and so to the end of A. C. p. 73.
 the world. Now here's a peece of cunning too, The Faith
 brought down unchanged. For if A. C. meane by the Faith,
 the Creed, and that in Letter, 'tis true, the Church of
 Rome hath received and brought downe the Faith un-
 changed from Christ and his Apostles to these our
 dayes. But then tis apparently false, That no Church
 differing from the Romane in Doctrine hath kept
 that Faith unchanged, and that by a visible and conti-
 nued Succession. For the Greek Church differs from
 the Romane in Doctrine, and yet hath so kept that
 Faith unchanged. But if he meane by the Faith unchang-
 ed, and yet brought down in a continuall visible Suc-
 cession, not only the Creed in Letter, but in Sense too:
 And not that only, but all the Doctrinall Points about
 the Faith, which have beene Determined in all such
 Councils as the present Church of Rome allowes: (* as
 most certainly he doth so meane, and 'tis the Contro-
 versie betweene us:) then 'tis most certaine, and most
 apparent to any understanding man that reads Anti-
 quity with an impartiall eye, that a Visible Continuall
 Succession of Doctors and Pastors have not brought
 down

* And so also
 Bellarm. Sexta
 nota est Conspi-
 ratio in Doctri-
 na cum Ecclesia
 Antiqua L. 4 de
 Notis Eccle. 9.
 S. 1.

downe the Faith in this sense from Christ, and his Apostles to these dayes of ours in the *Romane Church*. And that I may not bee thought to say, and not to prove, I give Instance. And with this, that if *A.C.* or any *Iesuite* can prove, That by a *Visible Continued Succession* from Christ and his Apostles to this day, either *Transubstantiation in the Eucharist*. Or the *Eucharist in one kinde*. Or *Purgatory*. Or *worship of Images*. Or the *Intention of the Priest of Necessity in Baptisme*. Or the *Power of the Pope over a Generall Councell*. Or his *Infallibility with, or without it*. Or his power to *Depose Princes*. Or the *Publike Prayers of the Church in an unknowne tongue*; with divers other Points have beene so taught, I, for my part, will give the Cause. Beside, for *Succession* in the generall I shall say this. 'Tis a great happinesse where it may be had *Visible and Continued*, and a great Conquest over the Mutability of this present world. But I do not finde any one of the *Ancient Fathers* that makes *Locall*, *Personall*, *Visible*, and *Continued Succession*, a *Necessary Signe* or *Mark* of the true Church in any one

place. And where *Vincentius^a Lirinensis* calls for *Antiquity*, *Univerſality*, and *Consent*, as great Notes of Truth, hee hath not one word of *Succession*. And for that great Place in *Irenaus*, where that *Ancient Father* reckons the *Succession*

^a Vin. Lir. cont. Har. c. 4.

* *Hac Ordinatione & Successione ea quæ est ab Apostolis in Ecclesiâ Traditio, & veritatis præconiatio pervenit usque ad nos. Et est plenissima hæc Oñfensio, Vnam & eandem Vivificatricem fidem esse, quæ in Ecclesiâ ab Apostolis usque nunc sit conservata, & tradita in veritate. Iren. L. 3. Advers. Har. c. 3.*

of the Bishops of Rome to Eleutherius (who sate in his time) and saith, That this is a most full and ample Prooffe, or Oñfension, *Vivificatricem Fidem*, that the Living and Life-giving Faith is from the Apostles to this day Conserved and delivered in Truth; And of which Place † Bellarmine boasts so much;

† *Per hæc Successionem confundi omnes Hæreticos. Bellarmin. L. 4. de Notis Eccles. c. 8. S. 1.* There's no such word found in *Irenæus*.

Most manifest it is in the very same Place, that

* *Irenæus*

* Irenæus stood as much upon the Succession of the Churches then in Asia, and of Smyrna (though that no prime Apostolicall Church) where Polycarpus late Bishop, as of the Succession at Rome. By which it is most manifest, that it is not Personall Succession only, and that tyed to one Place, that the Fathers meant, but they taught, that the Faith was delivered

over by Succession in some places or other still to their present time; And so doubtlesse shall be, till Time be no more. I say, The Faith; But not every Opinion, true, or false, that in tract of time shall cleave to the Faith. And to the Faith it selfe, and all its Fundamentals, we can shew as good, and full a Succession as you; And we pretend no otherwise to it then you do, save that We take in the Greeks, which you do not. Only we reject your grosse superstitions, to which you can shew no Succession from the Apostles, either at Rome or elsewhere, much less any one uninterrupted. And therefore he might have held his peace that says, It is evident that the Roman Catholike Church only hath had a Constant and uninterrupted Succession of Pastors, and Doctors, and Tradition of Doctrine from Age to Age. For most evident it is, That the Tradition of Doctrine hath received both Addition and Alteration, since the first five hundred yeares in which † Bellarmine confesses, and B. Jewell maintains the Churches Doctrine was Apostolicall.

And once more, before I leave this Point. Most evident it is, That the Succession which the Fathers meant, is not tyed to Place or Person, but 'tis tyed to the Verity of Doctrine. For so Tertullian expressly.

* Testimonium his perhibent quæ sunt in Asia Ecclesia Omnes, & qui usque adhuc Successerunt Polycarpo Iren. L. 3. advers. Hæres. c. 3. Constat omnem Doctrinam quæ cum illis Ecclesiis Apostolicis, Matricibus, Originalibus Fidei conspiraret, Veritati deputandam. Tertul. de præscript. advers. Hæres. c. 21. Ecclesia posteriores non minus Apostolica deputantur pro consanguinitate Doctrinæ. Ibid. c. 32. Ecclesia non in Parietibus consistit &c. Ecclesia autem illuc erat, ubi fides vera erat. S. Hieron. in Psal. 133.

† Antiqua Ecclesia primis quingentis Annis vera Ecclesia fuit, & proinde Apostolicam Doctrinam retinuit. Bel. L. 4. de Notis Eccles. c. 9 S. 1.

N M M 8.

* Ad hanc formam provocabuntur ab illis Ecclesiis, quæ licet nullum ex Apostolis, vel Apostolicis Authorem suum proferunt, ut multo posteriores quæ denique quotidie instituantur, tamen in eadem fide conspirantes, non minus Apostolica deputantur pro consanguinitate Doctrinæ. Tertul. de præscript. c. 32.

Beside

Beside the order of *Bishops running downe* (in Succession) from the beginning, there is required *Confanguinitas Doctrinae*, that the Doctrine be allyed in blood to that of Christ and his Apostles. So that if the Doctrine bee no kinne to Christ, all the Succession become strangers, what nearnesse soever they pretend. And

* *Illis Presbyteris obediendum est, qui cum Episcopatus Successione Charisma acceperunt Veritatis.* Iren. Lib. 4. cap. 43.

^a *Successio nec Locorum tantum est, nec personarum, sed etiam vera & sana Doctrina.* Stapl. Relect. Controver. 1. q. 4. c. 1. 2. Notab. 1.

* *Irenaeus* speaks plainer then he. We are to obey those Presbyters, which together with the Succession of their Bishopricks have received *Charisma Veritatis*, the gift of truth. Now Stapleton being prest hard with these two Authorities: first, * Confesses expressly,

That Succession, as it is a Note of the true Church, is neither a Succession in place only, nor of Persons only, but it must be of true and sound Doctrine also. And had hee stayed here, no man could have said better, But then he saw well he must quit his great Note of the Church-Succession; That he durst not doe. Therefore he beginnes to cast about, how hee may answer these Fathers, and yet maintaine Succession. Secondly, therefore he tels us, That that which these Fathers say, do nothing weaken Succession; but that it shall still be a maine Note of the true Church; and in that sense which he would have it. And his Reason is ^b *Because sound Doctrine is indivisible from*

^b *Quia Doctrina Sana est ab ipsa vera & legitima Successione indivulsa.* Stapl. Ibid.

^c *Nam è Pastore Lupus fieri potest.* Stapl. ibid. Notab. 4.

true and Lawfull Succession. Where you shall see this great Clarke (for so hee was) not able to stand to himselfe, when he hath forsaken Truth. For 'tis not long after, that he tels us, That the People are led along, and judge the Doctrine by the Pastors; But when the Church comes to examine, she judges the Pastors by their Doctrine. And this ^c he sayes is necessary, *Because a Man may become of a Pastor, a Wolfe.* Now then let Stapleton take his choise. For either a Pastor in this Succession cannot become a Wolfe, and then this Proposition is false,

false; Or els if he can, then *sound Doctrine* is not inseparable from true and *Legitimate succession*: And then the former Proposition's false, as indeed it is. For that a good *Pastour* may become a *Wolfe*, is no newes in the Ancient Story of the Church, in which are registered the Change of many ^a *Great men* into *Hereticks*, I spare their *Names*; And since *Iudas* chang'd from an *Apostle* to a *Devell*, S. Ioh. 6. 'tis no wonder to see others change from *Shepheards* into *Wolves*. I doubt the Church is not empty of such *Changelings* at this day. Yea but *Stapleton* will helpe all this. For he adds, That suppose the *Pastors* do forsake true *Doctrine*, yet *Succession* shall still be a true *Note* of the Church; Yet not every *Succession*, but that which is *Legitimate* and true. Well: And what is that? Why, ^b That *Succession* is lawfull which is of those *Pastors*, which hold entire the *Unity* and the *Faith*. Where you may see this *Samson's* haire cut off againe. For at his word I'll take him. And if that onely be a *Legitimate Succession* which holds the *Unity* and the *Faith* entire, then the *Succession* of *Pastors* in the *Romane Church* is illegitimate; For they have had ^c more *Schismes* among them then any other Church: Therefore they have not kept the *unity* of the Church. And they have brought in grosse *Superstition*: Therefore they have not kept the *Faith* entire. Now if *A. C.* have any minde to it, he may do well to helpe *Stapleton* out of these bryars, upon which he hath torne his *Credit*, and I doubt his *Conscience* too, to uphold the *Corruptions* of the *Sea of Rome*.

As for that in which he is quite mistaken, it is his *Inference*, which is this. That I should therefore consider carefully, Whether it be not more *Christian*, and lesse *braine-sicke*, to think that the *Pope*, being *S. Peter's* Successour, with a *Generall Councell* should be Iudge of *Controversies*, &c. And that the *Pastorall Iudgement* of him should be accounted

Ddd

Infallible,

^a Vincent. Lit. cont. Har. c. 23. 24.

S. Ioh. 6. 70.

^b Legitima autem est illorum Pastorum, qui Unitatem tenent & Fidem. Stap. ibid. Notab. 5.

^c In their owne Chronologer O. nuphrius there are Thirty acknowledged.

Num. 9.

* S. 26. N. 1.
 † Patrum & A-
 vorum nostro-
 rum tempore,
 pauci audebant
 docere, Papam ef-
 se supra Concili-
 um. Aeneas Syl-
 vius, seu Pius 2.
 L. 1. de Gestis
 Concil. Basit. Et
 illud imprimis
 cupio notū, quia
 Romanum Pa-
 pam, omnes qui
 aliquo numero
 sunt, Concilio
 subiciunt. Ibid.
 in fascic. rerum
 Expetend. fol. 5.
 Nunc autem,
 Papam esse non
 solum supra
 Concilium Ge-
 nerale, sed & V-
 niversam Eccle-
 siam, est propo-
 sitio ferē de Fi-
 de. Bellar. L. 2.
 de Concil. c. 17.
 S. 1.

Infallible, rather then to make every man that can read the Scripture, Interpreter of Scripture, Decider of Controversies, Controller of Generall Councils, and Judge of his Judges: Or to have no Judge at all of Controversies of Faith, but permit every man to believe as he list. As if there were no Infalible certainty of Faith to be expected on earth, which were, instead of one saving Faith, to induce a Babilonicall Confusion of so many faiths, as fancies; Or no true Christian Faith at all. From which Evils, Sweet Jesus deliver us! I have Considered of this very carefully; But this Inference supposes that which I never granted, nor any Protestant that I yet know; Namely, That if I deny the Pope to be Judge of Controversies, I must by and by either leave this *supreme Judicature* in the hands and power of every private man that can but read the Scripture; or els allow no Judge at all, and so let in all manner of Confusion. No, God forbid I should grant either: For I have expressly * declared, That the Scripture interpreted by the Primitive Church, and a Lawfull and free Generall Council determining according to these, is Judge of Controversies: And that no private man whatsoever, is, or can be Judge of these. Therefore A. C. is quite mistaken (and I pray God it be not wilfully, to beguile poore Ladies, and other their weake adherents, with seeming to say somewhat) I say, quite mistaken, to inferre, that I am either for a private Judge, or for no Judge; for I utterly disclaime both, and that as much, if not more then he, or any Romanist, who ever he be. But these things in this passage I cannot swallow. First, That the Pope with a Generall Council should be Judge; for the Pope in ancient Councils never had more power then any the other Patriarchs: Precedency, perhaps for Orders sake, and other respects, he had. Nor had the Pope any Negative voice against the rest in point of difference. † No nor was he held superiour

superiour to the *Councell*. Therefore the *ancient Church* never accounted or admitted him a *Iudge*; no, not with a *Councell*, much lesse without it. Secondly, it will not downe with me, that his *Pastorall Iudgement* should be *Infal-
libile*; especially since some of them have been as **Ignorant*, as many that can but read the *Scripture*. Thirdly, I cannot admit this neither (though hee doe most cunningly thereby abuse his *Readers*;) That any thing hath been said by me, out of which it can justly be inferred, *That there's no Infalible certainty of Faith to be expected on earth*. For there is most *Infalible certainty* of it, that is, of the *Foundations* of it in *Scripture* and the *Creeds*. And tis so clearly delivered there, as that it needs no *Iudge* at all to sit upon it, for the *Articles* themselves. And so entire a *Body* is this one *Faith* in it selfe, as that the *†Whole Church* (much lesse the *Pope*) hath not power to adde one *Article* to it, nor leave to detract any one the least from it. But when *Controversies* arise about the meaning of the *Articles*, or *Superstructures* upon them, which are *Doctrines about the Faith*, not the *Faith* it selfe (unlesse where they be immediate Consequences) then both in and of these a *Lawfull and free Generall Councell*, determining according to *Scripture*, is the best *Iudge* on

* Quam hoc tempore nullus sit Roma (ut fandi est) qui sacras Literas didicerit, quâ fronte aliquis eorum docere audebit, quod non didicerit? Arnulph. in Concil. Rhe-
monsh. Nam cum constet plures eorum adeo illiteratos esse, ut Grammaticam penitus ignorarent, qui sit ut Sacras Lite-
ras interpretari possint? Alphons. à Ca-
stro. L. 1. advers. Hæres. c. 4. versus medi-
um. Edit. Paris, 1534. (For both that at
Antwerpe, An. 1556. and that at Pa-
ris, An. 1570. have beene in Purgato-
rio.) And such an Ignorant as these was
Pope John the fourth and twentieth. Plati-
na in Hist. ejus. Es. 33. Nu. 6.

† Resolutio Occham est, Quod nec tota
Ecclesia, nec Concilium Generale, nec
Summus Pontifex potest facere Artic-
ulum, quod non fuit Articulus. Sed Eccle-
sia bene determinat de Propositionibus Ca-
tholicis, de quibus erat dubium, &c. Ia.
Almain. in 3. Sent. D. 25. q. unica. Dub.
3. Sicut ad ea que spectant ad Fidem
nostram, & nequaquam ex voluntate hu-
mana dependent, non potest Summus Pon-
tifex, nec Ecclesia de Assertionem non verâ,
veram: nec de non falsâ falsam facere:
itâ non potest de non Catholica Catholi-
cam facere, nec de non Hæretica Hæreti-
cam. Et ideo non potest novum Artic-
ulum facere, nec Articulum Fidei tollere.
Quoniam sicut Veritates Catholica abs-
que omni approbatione Ecclesia ex natura
rei sunt immutabiles, & immutabiliter
vera, itâ sunt immutabiliter Catholica
reputanda. Similiter sicut Hæreses abs-
que omni reprobatione, & damnatione sunt
falsa, itâ absque omni reprobatione sunt
Hæreses reputanda, &c. Et postea. Pâ-
ter ergo quod nulla Veritas est Catholica
ex approbatione Ecclesia vel Pape. Gab.
Biel. in 3. Sent. Dist. 25. q. unica. Art.
3. Dub. 3. versus finem.

‡ S. 26. Nu. 1.

Psal. 90. 10.

Psal. 85. 10.

earth. But then suppose uncertainty in some of these *superstructures*, it can never be thence concluded, That there is no *Infallible certainty* of the *Faith* it selfe. But 'tis time to end, especially for me, that have so Many Things of Weight lying upon me, and disabling me from these *Polemick Discourses*; beside the *Burden* of sixty five yeares complete, which drawes on apace to the period set by the *Prophet David*, *Psal. 90.* and to the Time, that I must goe, and give *God*, and *Christ* an Account of the *Talent* committed to my Charge; In which *God*, for *Christ Iesus* sake, be mercifull to me, who knowes, that however in many Weaknesses, yet I have with a faithfull and single heart (bound to his free Grace for it) laboured the Meeting, the Blessed Meeting of Truth and Peace in his Church, and which *God*, in his own good time, will (I hope) effect. To Him be all Honour, and Praise for ever. Amen.

FINIS.



